



# The Historiographer

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## Fulham Papers Project by General Will Reveal Historic Facts

★ Of major interest to historians of Colonial America will be a project sponsored by the General Theological Seminary. Plans for the classifying and cataloguing of the Fulham Papers, now housed in Lambeth Palace Library, London, have been completed, according to an announcement by Dean Rose of the seminary. A well known Church historian, William W. Manross, has been appointed a

research fellow of the seminary to undertake the work.

Preserved until recent times at Fulham Palace, residence of the Bishops of London, the Fulham Papers contain the letters sent by colonial clergymen to their bishop in England. Since the Bishop of London had authority over all Church of England ministers located in the new world, the collection includes files of correspondence from every colony extending back for more than a century before the American Revolution.

According to Geoffrey Bill, Lambeth Palace librarian, thousands of valuable letters are at present packed away in forty cardboard boxes, and in serious danger of deterioration in their present condition. In a recent article in the Historical Magazine, Mr. Bill states: "The letters cover such topics of historical interest as the religious state of the local population, the territorial expansion of the colonies, and contacts with dissenters and Indians. These and numerous petitions contain a rich abundance of biographical information. In addition, there are papers relating to the proceedings of local assemblies, to legal actions, the colleges, and a wide range of miscellaneous subjects."

A generous gift from the Hon. John Hay Whitney, United States Ambassador to London, has completed the funds needed for the two-year project, and ensured its start in September, 1960. It will include the repair of damaged papers and their

classification and binding in some seventy-five volumes, as well as the publication of a catalogue giving a complete digest of each item.

Students of Colonial America have long been familiar with the scope and importance of the Fulham Papers; but because the thousands of loose documents have been unnumbered and without a permanent and systematic arrangement, use of them for purposes of research has been seriously hampered. An early attempt at cataloguing the papers was made by C. M. Andrews and F. G. Davenport in 1908 in their "Guide to the Manuscript Collections for the History of the United States to 1783", but the descriptions given were partial and incomplete, and many new documents have been found since the book was published. Selected letters from the collection have also been micro-filmed by the Library of Congress.

The comprehensive catalogue planned for publication in several volumes by the General Seminary will include a full index of persons and places mentioned, and make possible for the first time the systematic study of all the material. The sorting, cataloguing, repair and binding of the papers will render them conveniently available, and enable students in the future to give precise references to individual documents.

William W. Manross is at present librarian and lecturer in Church history at the Philadelphia Divinity School. He has been granted a two-year leave of absence by the trustees to fulfill this assignment. Author of the standard history of the Episcopal Church, and a recipient of a doctorate from Columbia University, he is well

known as a leading authority on Anglican Church life in the colonial period.

In this issue we give you another gathering of the second volume of the Documentary History of the Protestant Episcopal Church in the United States of America... Documents Concerning the Church in Connecticut, ed. Francis L. Hawks and William Stevens Perry, New-York, 1863.



CROSS AT MONASTERBOICE.





[*Rev. Mr. Sewall to the Secretary—Extract.*]

*Waterbury, July 8th, 1766.*

Rev. Sir:

— There never was greater need of inculcating, to the best advantage, the important doctrines of the Gospel, as taught in the Church of England, than at this day. They, where duly embraced, laying the surest foundation for a peaceable and Christian behaviour, both in Church and State, which hath of late been verified in Connecticut. Scarce any individuals belonging to the Church having any share in the tumults and disorders raised about Stamp Duty; but their quiet behaviour hath, unhappily, subjected them to the odium of the dissenters, who are the governing part here, and have the authority in their hands; and what will be the consequence of their enmity, God only knows. I doubt it hath been only fear of the authority on your side the water, that restrained them heretofore from acting against the Church with the utmost severity; and how far that now is weakened, I will not pretend to determine; but this I may assert, that the Church never stood in greater need of the patronage and protection of her friends in Great Britain than at present; and as the Parliament, in their resolves antecedent to the repeal of the Stamp Act, were pleased to express their high approbation of those in the colonies who behaved themselves submissively and dutifully towards the authority of the nation, I humbly hope we shall receive their favor and protection. And as the venerable Society hath done great things already for the Church in America, whereof we are glad, so our eyes still wait on them (under God) for future countenance and support: and I humbly conceive nothing can be done more conducive to the well being of the Church in America, than the appointment of Bishops to reside here. The want of that superior authority necessary for regular discipline and government of the Church, which we look upon as of divine origin, subjects us to innumerable hardships and inconveniences. The dissenters, who spare no pains to injure the Church, and render it despicable, when they behold every other denomination of Christians in America (the Papists not excepted) enjoying all the peculiarities which distin-

guish their religion, and the Church alone destitute of those offices, which we look upon as of divine institution, they are tempted to insult and triumph over us, thinking we are disregarded and unfavoured by the great patrons of the national establishment. These, with the great expences we are at, and imminent dangers we run in crossing the Atlantic to procure holy orders, together with many other discouragements that are sooner felt than described (which would be happily removed by the residence of a Bishop) greatly oppress and weaken the Church in these parts, which I conceive must be vastly prejudicial to the nation, whether viewed in a civil or religious light. I therefore beg leave to express my humble hope, that the venerable Society will (as it is composed of the chief dignitaries of the Church, and many great personages in the State) enter into the affair of sending Bishops to America, with all the engagedness they judge so important a cause requires. —

[*Rev. Dr. Johnson to the Bishop of London—Extract.*]

*Stratford, Connecticut, July 15th, 1766.*

May it please your Lordship:

— It is, my Lord, a kind condescension in your Lordship, that you are pleased to desire of me an account of the state of religion in these parts of the world. It is with much difficulty that I write, having a trembling hand, so that I can be but brief. The true state of religion in America, with respect to the several denominations, is this: The Independents or Congregationalists, as they call themselves, here in New England, especially in Massachusetts and Connecticut, without any regard to the King's supremacy in matters of religion, have established themselves by law, and so are pleased to consider and treat us of the Church as dissenters; but are universally harrassed with controversies among themselves, at the same time that they unite against the Church. One great cause of their quarrels is to be found in the American Calvinistical Antinomian and Enthusiastic Controversies, which run high among them, and create great feuds and factions, and these chiefly occasion the great increase of the Church,





at which they are much enraged, though they themselves are the chief occasion of it. As to the Presbyterians, my Lord, they chiefly obtain in the Southwestern Colonies, especially those of New York, Jersey and Pennsylvania, where they have flourishing Synods and Presbyteries in full vigor; while the poor Church of England, in all those Colonies, is in a low, depressed and very imperfect state, for want of her pure primitive Episcopal form of Church Government.

We do not, my Lord, envy our neighbours, nor in the least desire to disquiet them in their several ways; we only desire to be upon at least as good a footing as they, and as perfect in our own kind as they imagine themselves in theirs. And this we think we have a right to, both as the Episcopal Government was the only form at first universally established by the Apostles; and, moreover, is the form established by law in our mother country. We therefore cannot but think ourselves extremely injured, and in a state little short of persecution, while our candidates are forced, at a great expense, both of lives and fortune, to go a thousand leagues for every ordination, and we are destitute of confirmation and a regular government; so that unless we can have Bishops, especially at this juncture, the Church, and with it the interests of true religion, must dwindle and greatly decay, while we suffer the contempt and triumph of our neighbours, who even plume themselves with the hopes (as from the lukewarmness and indifference of this miserably apostatizing age I doubt they have too much occasion to do) that the Episcopate is more likely to be abolished at home than established abroad; and, indeed, my Lord, they are vain enough to think that the civil government at home is itself really better affected to them than to the Church, and even disaffected to that; otherwise, say they, it would doubtless establish Episcopacy here as it is there.

*Pudent hæc opprobia.* —

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, Oct. 7th, 1766.*

Rev. Sir:

With pleasure I can inform the venerable Board, that through the protecting care of Heaven, our Churches have rode out the late storm and tempest, and something of a calm ensues. Since the happy repeal of the Stamp Act, without any undue influence, there hath lately been an accession of several heads of families, of reputation, in Stamford, to my parish, whose Christian deportment, I doubt not, will do honour to their profession, and still recommend the best of Churches more to the esteem of our dissenting brethren, with whom we desire and study to live in peace, (though it be difficult) as far as we can with a good conscience towards God and towards man; i. e. with that dutiful obedience we owe to Church and State. Principally through the charity of the venerable Society, we have been brought to the knowledge and profession of one of the best and most Apostolic Churches upon earth; and we hope to deserve their future concern, help and encouragement, notwithstanding the utmost effort of the professed enemies of our religious National Establishment to deprive us of it. We envy not our dissenting brethren the full enjoyment of their religious professions, worship and church government; but think ourselves very unhappy in being deprived of equal privileges for want of the appointment of a Bishop or Bishops, to reside in the American Colonies, for the ends of Ordination, government, &c. And we flatter ourselves that the venerable Society will interest themselves with the Government as being in favour, as far as in their wisdom they think proper, for the establishment of Episcopacy in such a manner as will support the credit and dignity of such an office, and prevent its falling into contempt. Our peaceable deportment under the late grievances, and during the popular tumults and indignities offered to the government, having been even at the hazard of all that is dear to us in life; and for which we are stigmatized now, with obloquy and reproach, as enemies to our country and the liberties of the Colonies; we flatter ourselves might meet future encouragement, effectual safety, religious liberty, protection and defence.





I preached one Sunday in August in the new Church in the upper district at Salem, to a numerous, devoutly behaved congregation, and gave the Holy Communion to about 30 communicants, and baptized 15 children. In compassion to their circumstances, and the people of Ridgebury and Ridgefield, who are contiguous upon the borders of Connecticut, Mr. Leaming and I have recommended to read Divine Service and Sermons to them, Mr. Epinetus Townsend, a very exemplary, sober, worthy young gentleman, graduated at King's College in New York, who is very acceptable to the people: whom, also, we wish to have settled among them, provided, upon their qualifying themselves, they might be so happy as to obtain the Honourable Society's encouragement.

Contiguous to Salem is Cortland Manor and Phillip's Patent, where numbers of poor people are settled, and stand in great need of religious instruction; many already professing, and others well disposed to our Holy Church. Notwithstanding their distance, (it being about 25 miles to the upper district of Salem) as no other missionary is contiguous, to be as extensively useful as may be, and in tenderness to their spiritual wants, I have afforded them what assistance I could, consistent with the duties of my particular cure, for 15 or 16 years past, to the prejudice of my family; my income for 12 years being too inconsiderable for my necessities. —

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Aug. 25th, 1766.*

Rev. Sir:

— This summer I twice visited the Narraganset Indians, and find them very capable of instruction, and ready to embrace the Christian faith. I also visited the other four adjacent tribes, in each hoping there are many pious souls. As their confidence is very great in me, I'll study to improve it to their spiritual and temporal advantage; though my endeavors are very laborious, and attended with cost; besides that I preach without notes to their feeble capacities. They are all truly pitiable, being daily

despoiled and plundered of their land, in which Sir Wm. Johnson privately informs me he designs to serve them. My hearers behave well, and are an ornament to their profession. The number of communicants is the same. I have baptized 14—one adult; married 3 couple; buried 5 persons, and preached 6 sermons; having regularly read our uniform Service in dissenting meeting houses. Since my last, as the Anabaptists abound, (owing much to their exemption from ministerial rates) be pleased to send me some good pieces, beside Dr. Wall's, upon the subject. I hear that one of the Wesleys has published an excellent small tract upon infant baptism, against Dr. Gill. If agreeable to my religious superiors I would be glad of some of them: and one of those wrote by the pious Mr. Burkett would be very useful, in my humble opinion, to each missionary. A few Common Prayer Books, with the Articles, and Bishop Kenn's Retired Christian, are much wanted. As you were pleased to favor me with the two first volumes of the learned and truly orthodox Dr. Berryman's Sermons, I would be very glad to read the rest of those excellent discourses. —

[*Mr. Boardman to the Rev. Mr. Graves.*]

*Middle Haddam, Aug. 27th, 1766.*

Rev. Sir:

I trust you cannot think it strange that I write to you, if you give yourself a little time for reflection. 'Tis a grievous thing to me that I am forced to believe what your conduct obliges me to. I have always heard, sir, a good character of you, and though it is thought by many, as public meetings show, that it is the general practice of gentlemen in your order to fish (as the vulgar phrase is) in troubled water, yet, whenever I have heard your name mentioned, I have told them that this character did not belong to you. But, sir, what must I think now? Do not actions speak louder than words? Pray, sir, where are you now? Are you in troubled water, or in still? Are you now in the strong wind, in the earthquake, and in the fire? The Lord is not in any of these, but in the still small voice (1 *Kings* xix,



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11, 12.) Sir, I do not mention these things because I would show temper and an uncharitable spirit against the Church of England. I have a great regard for her and wish her prosperity, and I heartily wish that there was such order maintained in her, and also in the Presbyterian Church, that when orderly, sober Christians desired to go from our communion and join with the Church of England, they might go regularly and recommended as meet persons for communion. That things are not so, sir, grieves me. Is Christ divided, or was Paul crucified? Sir, if there is one regular person in this place that conscientiously desires to join in your communion, or if there be more, or let there be as many as there will, and will make due application to me for recommendation to your communion, I will do all in my power, that he or they shall be forwarded in this matter; and do you want to have your communion enlarged and made up in any other form? Saints converted to Christ visibly, and from no better principle than a disaffection and prejudice from an unpleasant seat in God's house and worship, or because the meeting house in the Society don't stand in the right street, or in the proper corner of the lane, or some like parochial difficulties, are never like to be very close adherents to Christ; but though they may run well for a while in this way, yet when fuel fails, the fire goes out. I should have taken it very kindly, sir, if you had written me a letter, and informed me of your coming into this parish, and had you done so, I would have truly informed you how the state of things was among us; and if you or any other gentleman could have come and done us any good service, and encouraged us to peace, and animated us in the way of religion and godliness, my heart would have been in it. I think, sir, it is my duty to let you know, in general, that it cannot be for the honour of God, the interests of our Redeemer's kingdom, neither can it bring any credit to the Church of England, to make any additions to it from this place at present. What may be hereafter I don't know. This, sir, is my solid judgment, and had you given me an opportunity, I would let you have known this before. I could not find out whether you were to preach in this place yesterday. I laid in to know, and designed to have come and seen you; but this morning was the first of my hearing you preached yesterday at Mr. Edy's. I also understand you are to preach this day at Mr.

Rowley's. I would come and see you there, but Providence prevents by calling me to attend a lecture abroad, which I must be at. I hope, sir, you will receive this kindly, as from a friend to order and religion, and engaged in the great work to promote the interests of our common Lord. Please, sir, to come to my house and tarry with me to-night. I should be exceedingly glad to wait on you: pray don't fail me of this request.

I am, Rev. Sir, your friend

And Servant in the Lord,

BENJ'N BOARDMAN.

[Rev. Mr. Beach to the Secretary.]

*New Town, in Connecticut, Oct. 6th, 1766.*

Rev. Sir:

The death of my nearest neighbour, Mr. Davies, is a very great loss to the Church in Litchfield County, where, for the short time it pleased God to keep him, he gave uncommon satisfaction; he being very pious and prudent, zealous and laborious in the ministry. He was greatly beloved and is now much lamented. Here is one Mr. Sandeman, come from Scotland, who (as I fear) designs to propagate infidelity, libertinism, or no religion, under the mask of *Free Grace*; for as I have heard him preaching in the Independent's meeting house in this town, I find that the sum and purport of his new doctrine is, that Christ has done all and every thing for our salvation which God requires of us, and that mere assent to this report is saving faith; and to have the least solicitude about any thing we have to do to obtain salvation is that damning sin of unbelief, in which all the Christian world, except his sect, is involved. Where these monstrous tenets are once received, there will remain a temptation to wicked men to turn infidels, in order to get free from the uneasy restraints which the strict law of Christianity lays upon men's lusts; but they may retain the character of staunch believers, keep conscience quiet, and flatter themselves with the hope of eternal happiness, while they indulge their appetites and passions, as fully as any libertine or infidel can wish for. Many of the Independent-





ents in these parts, both ministers and people, appear to be strongly captivated with this new fashioned *Antinomianism*; but none of my people show the least inclination towards it, but the greatest detestation of it; and, instead of diminishing, it increases the number of my hearers, who, as they continue in love, peace and unity among themselves, so they steadfastly adhere to the doctrine and worship of the Church of England, while our Independent neighbours are in no small confusion and crumbling into mere parties.

I am, Rev. Sir, &c., &c.,

JOHN BEACH.

[*The Clergy of Connecticut and New York to the Bishop of London.*]

*Stratford, Colony of Connecticut,* }  
*New England, Oct. 8th, 1766.*

May it please your Lordship :

We, the Clergy of the Church of England, met in Convention at Stratford, in the Colony of Connecticut, in New England, humbly beg leave to return our most dutiful and affectionate thanks to your Lordship, for your very kind and condescending letter of May 10th, in answer to what we presumed to write to your Lordship. As your Lordship rightly observes, could those of us, who were then together, have foreseen to what a height the disturbances then beginning to arise would have reached, we should hardly have thought of addressing his Majesty at such a juncture; and we cannot but acquiesce in his Grace's and your Lordship's reasons for not presenting it. All that we can now presume to do is to suggest, in the humblest manner, what we apprehend may be of importance to the interests of religion in these parts of the world, and humbly submit it to his Grace and your Lordship, as the only proper judges, what use can, with propriety, be made of it: nor can we reasonably doubt of his Grace's or your Lordship's zeal and best endeavours, if it were possible, to procure for us the great and important event that the interests of religion in America so vastly suffer for want of.

We cannot, however, on this occasion, but bitterly lament the

deplorable condition of this miserable, degenerate and apostatizing age, that it should not be in the power of his Grace and your Lordship, and all the other friends to the Church and true religion that are left, to have so much interest and influence in it as to procure a worthy Protestant Bishop or two in some of these Colonies: especially since the Roman Catholics are so happy as to be indulged with a popish one, and the Moravians with theirs, and the Presbyterians, &c., have the full enjoyment of their way of Government and discipline, while the poor Church of England is considered by them with contempt, that she cannot enjoy hers, nor, indeed, so much as a shadow of anything that can be called Ecclesiastical Government. To say nothing now of the vast want of ordaining and confirming powers, that there should be such a glaring partiality *against* the Church of England, (one-half of the national establishment) is quite beyond our conception; it being in our low apprehension as utterly inconsistent with all true policy, as it is with religious liberty, and the very being of any Church of England in America; and, indeed, even in England itself.

We are sadly sensible, may it please your Lordship, that some of the Colonies are not desirous of Bishops, and we have heard that there are some persons of loose principles, nay, some even of the Clergy of these Colonies, where the Church is established, that (insensible of their miserable condition) are rather averse to them; but this is so far from being reason against it, that it is the strongest reason for sending them Bishops; because they never having had any Ecclesiastical Government or order, (which ought, indeed, to have obtained above 70 years ago) the cause of religion, for want of it, is sunk and sinking to the lowest ebb; while some of the Clergy (as we are credibly informed, but are grieved to say it,) do much neglect their duty, and some of them on the Continent, and especially in the Islands, are some of the worst of men: and we fear there are but too many that consider their sacred office in no other light than as a trade or means of getting a livelihood; and many of the laity, of course, consider it as a mere craft, and deplorable ignorance, infidelity and vice greatly obtain; so that unless Ecclesiastical Government can so far take place, as that the Clergy may be obliged to do their duty, the very appearance of the Church will in time be lost, and all kinds





of sectaries will soon prevail, who are indefatigable in making their best advantage of such a sad condition of things. It is, therefore, we humbly conceive, not only highly reasonable, but absolutely necessary, that Bishops be sent to some at least of the Colonies (for we do not expect one here in New England) and we are not willing to despair, but that earnest and persevering endeavours may yet bring it to pass. We humbly beg your Lordship's candor with regard to the warmth our consciences obliges us to express on this melancholy occasion, and with our humblest thanks to your Lordship for your prayers and endeavours in our behalf, and our earnest prayers for the health and long life of his Grace and your Lordship, we beg leave, with the deepest veneration and esteem, to subscribe ourselves, may it please your Lordship, your Lordship's most dutiful sons and most obedient, humble servants,

SAMUEL JOHNSON, *President of the Convention*,  
 SAMUEL AUCHMUTY,  
 JOHN BEACH,  
 JOSEPH LAMSON,  
 JERE'H LEAMING,  
 SOLOMON PALMER,  
 CHRISTOPHER NEWTON,  
 JAMES SCOVIL,  
 SAM'L ANDREWS,  
 JOHN BEARDSLEY,  
 ROGER VIETS,  
 BELA HUBBARD.

[*Rev. Dr. Johnson to the Secretary—Extract.*]

*Stratford, Connecticut, Nov. 12th, 1766.*

Rev. Sir: — I have lately had the satisfaction of holding a Convention of my brethren of this Colony here at Stratford, and as I attended their Convention, with pleasure, last May, at New York, the Rev. Dr. Auchmuty was so good as to favour us with his company here. They generally gave a good account of the state of their several Missions, but were much grieved that the

Society declines making any more Missions in New England, especially at Guilford, where they cannot provide a tolerable support for Mr. Hubbard, nor can he or they bear part. The times are extremely hard in this country, and many that were in good circumstances are breaking; and since our miserable condition here, for want of ordaining power, is such that (besides the great expense of lives) many of our poor people and poor candidates are not able to bear the expense of going for holy orders (which cannot be done with decency for less than £100 sterling) on which account they are sometimes obliged to borrow money, which puts them behind-hand, and involves them in many difficulties, I beg leave, sir, humbly to suggest, whether the Society may not think it a reasonable article of their noble charity, to contribute £20 or £30 to each, towards the expense of their going for orders, till they can be ordained here? This is now the case of poor New Milford, which having so soon lost her worthy minister, and being engaged in building a Church, is not yet able to send a candidate, and this will be the case of two or three candidates to go next. —

[*Rev. Mr. Viets to the Secretary—Extract.*]

*Symsbury, in N. England, Nov. 22d, 1766.*

Rev. Sir:

— When the Stamp duty was promulgated in America, the Episcopalians of Connecticut, in general, (without a reprehensible officiousness) paid such a proper deference of submission, as we supposed ought to be paid to an Act of Parliament, at the same time bearing testimony against riotous, not to say rebellious proceedings of our neighbours; for which decent and loyal conduct we are still treated with unusual cruelty. Indeed, I at first feared a demolition of our Churches and dwelling houses. This calamity we happily escaped, but have been deprived of almost every one of the few public offices which we had enjoyed before, and have been constantly pointed at as the worst of traitors to our country, and betrayers of her most essential interest and liberties: but as the Parliament were pleased to promise special countenance and reward to such as behaved loyally in this point,





so we have reason to hope that we shall at least have the pleasure to see Episcopacy, in due time, placed by that august body on an equal footing with sectarianism in New England. The authorities of old England, I doubt not, have found and will find Episcopalians in New England their most zealous defenders, for many obvious reasons.

— Our parishes, being so often and so long vacant, gives the very numerous and very vehement body of dissenting preachers (whose number is supposed by some not to fall short of 2000 in America) the fairest opportunities to carry on their favorite business of proselyting, in which employment, I am informed, they have made such alarming progress in some of the Episcopal Colonies, as to give serious ground to apprehend they may, in time, turn the scale of the establishment, unless there be a Bishop sent to America, which I pray God there may soon be; and could the venerable Society be on the spot and see the anxiety and concern of our poor, honest, conscientious people, for the privilege of having their children confirmed, and of having a greater number of ministers among them, they would not wonder at our importunity. I remain, venerable Sir, the Society's

And your most dutiful Missionary,

And most humble, obedient Servant,

ROGER VIETS.

[*Rev. Mr. Newton to the Secretary—Extract.*]

*Ripton, New England, Dec. 10th, 1766.*

Rev. Sir:

The reason of my not writing when I drew my last bill, in July last, was the commotion in the country. It was dangerous to write, the truth, for many letters were intercepted and broke open and sent back, with severe threatenings. This turbulent spirit seems to abate, though it is to be feared is only under cover for the present. But in all these times of trouble, my Churches have been quiet, detested the mob and undutiful behaviour to the best of kings. My parishes increase gradually, notwithstanding these perilous times. Many young persons have come to our communion, and I hope, by the blessing of God, that piety and

virtue will also increase. I have baptized, since my last letter, thirty-six white children and five black; and, by the blessing of God, have been enabled to do the duty in my Mission, and often to supply vacant Churches, as far as is consistent with the duty in my Mission. —

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, in Connecticut, Dec 26th, 1766.*

Rev. Sir:

Since my last of May 12, 1766, I am informed that the Society have made mention of a gratuity in my favour, in their abstract of 1764, which as yet I remain uncertain of, but should gratefully rejoice for a confirmation of it. I think myself as willing to obey, and, to my utmost, help carry on the Society's pious designs, as I am to receive their benefactions. I also think their charities bestowed so seasonably on Hebron and its adjacent members bid fair for a plentiful crop, both here and hereafter. The Church bids fair for the mastery of the various parties in this town, by reason of their being in love, one for the other; and they even show themselves willing to do kindness to, and oblige every schismatic, which passes not unnoticed by those partisans, who find not the like among themselves. In the last convulsions here about the Stamp Act, the Church people shunned every connection, and openly condemned them, declaring they feared the Lord and the King more than the threats of this rebellious gang, whose furious, fanatic motions gave us ground to say we were "in perils among false brethren." It, however, has had this good consequence: the storm being over, those changelings have room to reflect, and as loudly now applaud us for our bold stand, as they condemned us heretofore. The Church is now more thronged than usual. The professors of the Church in Hebron are 56 heads of families, some of which are widows: adjacent members are 14. Four members have removed, since my last, into distant towns. I have baptized, since my last, infants at Hebron 7; at Mansfield 5; at Litchfield 6. At Christmas 16 communicants. I have attended one Sunday at Killingsworth, between 30 and 40 miles distant, in Mr. Hubbard's cure, where are about 34 heads





of families, two of which are as wealthy and reputable families as any in Connecticut. Though these professors are young conformists, I have never yet found any so rubrical, both old and young, as these conformists are.\* Their solicitations are so earnest for some help at home, their fears so torturing, that they must pine away, and lose the benefits of our holy Church, by reason of their great expense in supporting Mr. Hubbard, (which, indeed, is poor enough) while the Puritans have not half so much to pay, (an argument very potent with dissenters,) whose insults, their staple commodity, upon this account would discourage any man but Mr. Hubbard. Sincerely believing these people conscientious Churchmen, pious and needy, I beg forgiveness of my offence in asking charity of that venerable board, for that people's good.

Millington and Middle Haddam, about 16 or 20 miles distant from me, have hired Mr. Asa Beebe, who was educated at Yale College—an exemplary, good man—to read prayers and sermons, which excuses me, almost, from every duty there. Norwich and Groton being now destitute in consequence of Mr. Beardsley's removal, bring invitations enough for me. I have engaged to make them a visit as soon as possible. Preston, in that Mission, and many other towns having Churchmen scattered in them, I also design to visit, until my health is so bad that I cannot do any more. I am willing to spend my days for their good, and for the reward that is before me.

Rev. Sir, I am your's and the Society's

Very humble and most obliged Servant,

SAM'L. PETERS.

[*The Rev. Mr. Hubbard to the Secretary—Extract.*]

*Guilford, Connecticut, Jan. 30, 1767.*

Rev. Sir :

I have the pleasure to find my people constant in their attendance upon public worship ; readily embracing every opportunity offered them for that purpose. They generally adorn their holy profession by a religious life and conversation. In particular, during the late stir about Stamp duty, they preserved a loyal and dutiful regard to his Majesty's imposition ; and I believe it

may be justly said, that his Majesty's subjects of the Episcopal Church in America generally discovered a much better spirit than was to be found among the dissenters.

The solicitations of my people are so urgent, that I am compelled to tarry among them. They are not able to give me more than £50 sterling per annum, they being generally poor. My duty is equally divided between Guilford, Cohabit and Killingsworth, the distance between which places is 17 miles. There are upwards of 80 families belonging to my cure in these three places, and 80 communicants. Beside these places, I have done duty at Branford, New Haven and Saybrook, where are a few families, conformists, at the distance of about 20 miles ; also at Litchfield. Since the year 1764 I have christened between 60 and 70 children, 2 blacks and 2 adult persons. The poor people of Killingsworth and Cohabit are in great want of Common Prayer Books, and not able, many of them, to purchase them. One or two gentlemen, with myself, have distributed a considerable number among them ; but they are still in want. The people of Cohabit have had a small Church built for upward of 14 years, and they have not a folio Prayer Book or Bible. If it is in any measure consistent with the rules of the Society, I earnestly beg a folio Prayer Book and Bible, with some small Prayer Books, for each of these places.

If the ardently to be wished for design of appointing American Bishops takes place, I cannot but still express a distant hope that I may be provided for in these places. If I had but a small salary, I could, with the assistance of the people, with a small paternal interest of my own, decently support myself. But this I submit, with all due deference, to the venerable Society's superior wisdom. Affectionately begging God to prosper their charitable and pious designs of promoting the knowledge of our Lord and Saviour in these Colonies, and in those places where the light of the blessed Gospel has not yet shone. —

[*Rev. Mr. Peters to the Secretary.*]

*Hebron, Connecticut, March 23d, 1767.*

Rev. Sir :

My last letter bears date 26th Dec., 1766. I am at this time only able to say of my native land, it is the very bowels of con-





tention, where faction is state policy, and envy religion ; where little conventicles are plotting, and as capacious as a little Kirk ; each guided by their different gods. And, to complete my news, Oliver is risen from the dead, and was a convict, and so transported over here. Unfortunate America ! But among the many storms and tumults, I enjoy a happy friendship with my Episcopal Christians, whose conduct is loyal, charitable and just. Being so conspicuous, it has changed the fanatics in Hebron, in part, from their old puritanism. *Twelve* heads of families have joined the Church in this town. The prospect of an increase is considerable. God grant it may be great, of such as shall be saved.

I have visited Norwich, Killingsworth, Middletown, Millington, and other places, which are an ———\* for people, in great measure being remote from any orthodox Clergyman ; for which reason my avocations are many, and seem to multiply.

In my humble opinion, necessity calls for orthodox Clergymen in the eastern part of Connecticut. It might advance the honour of the state and religion, too, besides putting a stop to a greedy view in teaching Indians the art of beggary. My inclinations are more than my health or wealth, to stop these growing evils. In patience I wait, hoping for the best ; praying a blessing upon this uncultivated vineyard, on my own endeavours, and the charities of my noble benefactors.

Rev. Sir, yours, &c.

SAMUEL PETERS.

[*Rev. Mr. Beach to the Secretary.*]

*New Town, Connecticut, April 13, 1767.*

Rev. Sir :

Here being a large new country to be settled since the peace, many of our people, from time to time, move thither ; which is the reason that, though we have frequent accessions to our Church and communion, yet of late they are not much increased, but continue near at a stand in this parish : but the more the Church spreads in this country, the more we feel and groan under the want of a Bishop. And I am full in the opinion, that, if those great men upon whose pleasure it depends to

\* Torn out of the original by the breaking of the seal.

grant us such a blessing, did but know as sensibly as we do, that the Church people here are the only fast friends to our subjection to, or connection with England, as hath lately appeared, they would, even upon political reasons, grant us the favour which we have so long wished and prayed for ; and would strengthen that cause which, compared with the dissenters of all denominations, is very weak. It is some satisfaction to me to observe, that in this town, of late, in our elections, the Church people make the major vote, which is the *first* instance of this kind in this Colony, if not in all New England.

I can assure the venerable Society it is the great pleasure of my life to promote true religion, and to serve the eternal interest of souls, agreeable to their pious intentions.

I am, Rev. Sir, their's and your

Most obedient, humble Servant,

JOHN BEACH.

[*Rev. Dr. Johnson to the Secretary—Extract.*]

*Stratford, Connecticut, June 25th, 1767.*

Rev. Sir :

I am glad Mr. Clark is returned, and humbly thank you for your favour of March 2d. Mr. Hubbard, though with great distress for Guilford, &c. and they no less at the thought of losing him, was at length prevailed upon to accept of New Haven, which much desired him, where I hope he may do good service. So Mr. Clark is gone to New Milford, where I hope he will be acceptable and useful : but Spotswood was the properest place for him : but that is said to be given to one Spencer, who is cried out on, as a most infamous person.

It is also very melancholy that there is little or no hope for Barrington, which was necessary for the sake of two or three places on the New York side of the line adjacent. This is also the case of two or three more places in that Province adjacent to Ridgefield, where they are employing an amiable young candidate, one Mr. Townsend, whom I carried through the College at New York ; which, for the same reason, must also fail. And





sad is the case of Long Island : so that every thing looks so dark and discouraging here to the Church, in many places beside New England, that, after forty years strenuous labour to promote it, in which, thank God, I have seen it much to flourish, I fear what little time may yet remain, I may live to see it decline and decay.

I would only beg leave to say, as to the clamours you mention, that in proportion as the Church's adversaries see their success, in preventing or hindering her from gaining any point necessary for her welfare and prosperity, they will be continually renewing and repeating their attacks. Hence the poor Church is frequently tantalized and insulted in the Boston newspapers. It is very lately that one, in the power and spirit of Mayhew, published a piece in them, in which he pretended to show how very impolitic a thing it was, to allow a Popish Bishop in Canada : instead of which he said he expected soon to hear of the Society's sending French Bibles and Prayer Books to reclaim those poor, deluded people. However, he said he hoped it would be a great consolation to our Episcopalians, who had long complained of the great hardship of sending 1000 leagues for holy orders ; for now they need only send to Canada, where they might get Episcopal ordination, &c., &c. Thus must we be insulted, and without hope.

[*Rev. Mr. Scovill to the Secretary—Extract.*]

*Waterbury, July 6th, 1767.*

Rev. Sir :

They who live in England, where the Church is triumphant, can have but a faint idea of its truly militant state here in New England, where the dissenters take occasion to insult and revile us, even for want of that discipline which they so unjustly and clamorously oppose : though they would be thought the greatest friends to liberty. Yet I doubt not they would think it a great degree of opposition, and even *persecution*, to be obliged themselves to go 3000 miles for what they judged essential to the perfection of their Church ; and I trust in God, that we are as conscientious in the profession of the truth, and adherence to the

most pure and primitive Church in the world, as they can be in their errors. They have plentifully reproached us with the hated name of Jacobites—persons disaffected to the present Royal Family of blessed memory—but when the Stamp Act brought our Society to the test, I thank God the scale turned greatly in our favour. While we sensibly feel all these disadvantages, it fills us with real grief and concern to find the venerable Society declining to open any more missions in New England. They, under God, by their generous bounty and pious liberality, have been the nursing fathers and chief supporters of the languishing Church in this land : for which unspeakable favours our warmest sentiments of gratitude will always attend them ; and we most humbly and earnestly beg the continuance of their patronage and kind assistance, so long as our circumstances continue, upon all accounts, so truly pitiable. —

I am, Rev. Sir, &c., &c.,

JAMES SCOVILL.

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, Oct. 1st, 1767.*

Rev. Sir :

I have received your obliging favour of the 28th of February last, and we cannot but flatter ourselves that our superiours will be made sensible of the importance and necessity of settling an Episcopate in America, in regard to the interests of religion, the obliging their best friends, and the safety and security of the government, when we have so powerful and reputable a body as the venerable Board, to solicit in our favour. God have mercy upon us, if the Provinces here should throw off their connection, dependence and subjection to the Mother Country ; for, howmuch-soever they are divided in religious sentiment among themselves, yet they can unite heart and hand to oppose and check, if possible, the growth and progress of our holy Church, which, like rising Christianity, springs up and flourishes out of their religious confusions : and extremely sorry we are indeed to find the venerable Board so reluctant to establish any more new missions in or



about New England, in consequence of the late clamours : whereas, I think it impossible the present Missionaries can supply the spiritual wants of the people, and which increases as true Christian knowledge is propagated. Besides, if we think right, the support of the Church of England is the only balance to the numerous sectaries in the Provinces, whose teachers are become so many, and their influence so great, were they united, when they are already a formidable body of men.

Sensible of their importance, and how necessary a union among them is to support their influence, and carry into execution any schemes their ambition may form, they hold Synodic Assemblies, with plenipotentiaries from all the Provinces, to bring about a coalition in doctrine and government ; but by what authority we know not.

Mr. Townsend thankfully accepts the leave granted to go home for holy orders, and if the Society is not pleased to appoint him their Missionary at Salem and parts contiguous, where he is much wanted, he will submit to the superior wisdom and direction of the Society.

I shall continue to be as extensively useful as God shall enable me ; but wish to enjoy a more calm retreat in the decline of life, and liberty to attend only the duties of my cure and family concerns.

I preached on Sunday the 23d of August last at Salem, to a numerous, devout congregation ; baptized sundry children, and gave the communion. The 1st and 2d Sunday after Trinity last, (as I was upon my journey to and from our Convention) I preached at Danbury, where the good people, the dissenters, are broken to pieces by religious dissensions. I had a numerous congregation. They are a mighty religiously disposed people, and stand in great need of better religious instruction. It was the pious intention of our late good benefactor, Mr. Talbot, as he intimated to me, to have made another visit to Danbury, and to endow the Church in such a manner, that, after his decease, they should be able to support a minister ; but death prevented. —

Reverend Sir, &c., &c.,

EBENEZER DIBBLEE.

Rev. Sir :

Permit me, by your favour, to inform the honourable Society I lately returned from a long journey I undertook, at the earnest and repeated solicitations of several members of our Church, in different towns and governments to the northward. In five different towns, in three different governments, I preached six lectures, baptized twenty-nine children, and might, by information, have baptized more than double that number, had not many of the people been *too poor* to bring their children abroad and the necessity of despatch in my journey *too great* to admit of my going to many of their houses. I was near three weeks performing this journey, and the two remotest towns I visited were Allington and Sunderland, 150 miles distant from Wallingford. I officiated one Sunday at Allington, and one at Lanesborough. The distance between these towns is near fifty miles, and was an uncultivated wilderness at the conclusion of the late war, but now is surprisingly filled up with inhabitants.

Lanesborough is situated near the west line of Massachusetts Government, twenty-five miles north of Great Barrington, and if a Missionary could be fixed at Great Barrington, he might, with tolerable convenience, take the charge of this town, together with Noblestown, New Concord, and some other towns upon the New York side of the line, where a number of Church people reside. There are about seventy families in the town of Lanesborough, who have settled a violent enthusiastic preacher among them, at the absurdity of whose doctrines many of the people are extremely shocked, and the more serious and thinking among them are daily falling off from him and conforming to our Church : twelve or fourteen families have already conformed to it, and many more are upon the point of conformity. They meet by themselves and attend the service of the Church every Lord's day. I administered the holy communion to nine persons here on Sunday, and preached to a very large assembly, who appeared properly affected with the solemnity of our worship ; and could they be suitably encouraged, I doubt not there would soon be a flourishing Church in this place. And, indeed, there appears to be

[*Rev. Mr. Andrews to the Secretary.*]

Wallingford, Oct. 8th, 1767.





nothing wanting in this country at the present day in order that our Church should flourish in every part of it, agreeable to the most sanguine wishes of its best friends, but resident Bishops and a proper support of Government; towards the effecting of which the degeneracy of the age is such, that if the political and religious interest of the nation cannot prevail, what other arguments have we reason to hope will?

Allington is situated in that tract of land which is now in contest between New Hampshire and New York Governments in the Parliament of Great Britain. It lies twenty miles from the north line of the Bay Government, near New York line, formerly so called, and upon the west side of the Green Mountains; is fifty miles northeast of Albany, and one hundred north of Litchfield, where the two nearest Missionaries reside. Gov. Wentworth chartered out one hundred and twenty townships in this tract, in each of which he executed two rights of land to the venerable Society, the one as a glebe, the other as their own property. And I am told by judicious men who live on the spot, that should the contest between these Governments finally terminate in favour of New Hampshire, the Society's interest would be, that instant, at a moderate computation, worth £50 sterling each town. I was credibly informed, that in most of these towns the Society have had justice done them, in laying out their rights of land; but in some others, where dissenters were the principal managers, no regard was paid to the generous charters in this affair. But I am told by gentlemen who are acquainted with the whole affair, that should Governor Wentworth's charters be confirmed, there could be no difficulty in the Society's recovering their right in all such cases, provided they would appoint an agent here, and empower him to transact this business for them. Should the Society think it advisable to adopt this measure, Dr. Wm. Samuel Johnson, agent for Connecticut, now in London, will perhaps be a proper person to advise with. Capt. Jehiel Hawley, who lives on the spot, one of our communion, and a gentleman of an unblemished reputation and a good understanding, would willingly accept the office, should the Society find it difficult to find another man, and, upon good information, think it advisable to appoint him.

Allington is happily situated to be the seat of a Mission; as

the way from Bay Government to Crown Point crosses it, as also another road from Connecticut River to Hudson River will; and where these two roads are to meet is a commodious place for a Church. In Manchester, a town a few miles to the northward, is another convenient place for a Church. If one were built in each of these towns, the situation is such that the inhabitants of four towns might conveniently attend at these two Churches, and one Missionary could supply them. There are now twenty-two families in Allington, and better than twenty more that could conveniently attend Church there. But the settlement of this country has been much retarded by the New York claim; for the practice of the New York Government is to patent out their land to certain gentlemen, and our people are very adverse to the notion of being tenants; and, besides the principal settlers here, having heard what provision Gov. Wentworth had made for the Episcopal Church, and, as they told me, being worn out with the perpetual troubles the dissenters in Connecticut gave the Church there, left their habitation and risked their fortunes in this wilderness, in hopes of enjoying their religion more peaceably here; and numbers more are ready to follow their example, and wait only to hear that the title of New Hampshire is confirmed, or this Colony erected into a new Government, and the Society's interest secured.

The settlers have been in Allington and the town adjacent three or four years. I am the first clergyman that has been among them. However, I found they had constantly attended the Service of our Church, at the house of Captain Hawley, the gentleman above mentioned, and he has read Prayers for them on Sundays ever since they have been settled there, by which means a sense of religion is preserved among them. He, in behalf of the people there, begged me to ask the charitable notice of the Society in sending them some Prayer Books, and small pious Tracts, which might be directed to my care, to be forwarded to him: and he undertakes they shall, with religious care, be distributed among the poor. He is in hopes, for the reasons above given, at least, should the Society's interest there be secured, that they will fix a Missionary in Allington; and I am induced to think the Society will judge this both a prudent and important measure, when I have informed them further, that his town lies





in the heart of a large country one hundred miles in one way and more the other, in which tract there is but one minister, and he a separate teacher who never had any kind of ordination ; so that besides the convenient situation of this place for the seat of a Mission, and the easy attendance that the inhabitants of four towns might give at two Churches placed as above mentioned, the Missionary would be happily situated to make excursions abroad, and do occasional duty in all the adjacent country.

I am, Rev. Sir,

SAMUEL ANDREWS.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Oct. 21st, 1767.*

Rev. Sir :

It is as true as observable, that the dissenters have been bred upon the inexplicable, unifying labyrinth of Predestination ; yet they admire the subject of universal redemption, and the comfortable invitations of an irrelative Saviour.

I meet with great opposition from some of their teachers in Middle Haddam and Mudus. The teacher of the latter\* told me, in much warmth and ignorant zeal, I had no business to come into any of their parishes without their leave ; and proved it from St. Paul, saying “ He built not upon another man’s foundation.” I told him of his abuse of Scripture, and the authority I acted under—that all their rights and privileges were secured to them by our Church—that I derived my power for preaching in New England from our King and Parliament (who he said made Bishops and Ministers) and that he must not expect that the Master would ask leave of the Servant.

The religious Society may depend upon my unshakable perseverance in their direction, and the incumbent duty of my Divine Master ; and that nothing shall intimidate me from preaching the everlasting doctrine of Jesus Christ.

If the Society be pleased, I would be glad if they would send

\* By this designation he means Dr. Boardman.

me some essays on universal redemption, lately published by one Smith, whose arguments are illustrated from our Articles and Homilies. As Predestination and Anabaptism are the general doctrines here inculcated, I presume that Essay of Smith, and Wesley on infant baptism, against Gill, would be very serviceable to undeceive the ignorant, and enlarge our Church, to which the nervous Blacksmith greatly contributes.\* —

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, Connecticut, Dec. 26, 1767.*

Rev. Sir :

— I beg leave to say I am sorry for New England, where the Society’s Missions have, and do still answer their pious intention beyond the expectation of every friend ; and I heartily wish the same might be said of every Southern Province.

There is now the greatest prospect of increasing the Church in New England that ever yet appeared. The frontiers are settling with great expedition ; and many of the planters are piously inclined to the worship of our Church : looking upon themselves as even excluded from the Kingdom of Christ, because they are without Episcopal administrations ; and I am even harassed by their importunities to solicit the venerable Society, (whom you have the honour to serve as Secretary,) in their behalf ; whose residence in various towns, is more than 100 miles remote from any Clergyman (unless enthusiastic, self-commissioned men are such.)

The late Governor of New Hampshire made generous encouragement for a Clergyman in each of these towns, which will be of no service to this generation, unless seasonably noticed. These people have requested me to make them a visit ; but they being so remote as 150 miles, I declined until I could know the minds of my benefactors in the affair, and because of many avocations higher home, requiring more than my double diligence.

My own parishioners, and my neighbours that live within 20 or 30 miles, I visit and do the best I can for them all. I have had,

\* The “ Blacksmith’s Letters” is what he here refers to.





(since my last) several confirmed to the Church in Hebron, in addition to the 12 formerly mentioned. They make a pretty congregation, and meet in a parish house every Sunday about 15 miles south of the Church in Hebron, and read the prayers and sermons of our most excellent Church. —

Reverend Sir, &c.,

SAMUEL PETERS.

[*Rev. Mr. Graves to the Secretary.*]

*New London, Nov. 20th, 1767.*

Rev. Sir :

The Indian who presents this letter is of the Narragansett tribe, whom for his prudence and sobriety, I doubt not to recommend to your notice and regard. He is, though young, sent over with full powers from the best and the majority of that tribe, to complain of the abuses of the Assembly of that Government, the affront offered to Sir Wm. Johnson's epistolatory advice, and the disloyalty publicly enacted and given to his Majesty's preemptory directions, and commands at St. James, the 9th of December, 1761, entitled "Additional Instructions concerning the Indians in North America," &c., which, by the way, were never regarded, but shamefully suppressed, and whereof I had been ignorant without Sir William's benevolence.

I declare, Sir, unless that tribe is relieved from the cruel votes of the Assembly, which the bearer has a true copy of, they must seek their bread in desolate places, and our just and righteous King lose a very large body of those very Indians who first (in those parts) submitted to the crown, and assisted one of the predecessors of that Indian who is now soliciting in London, with an hundred warriors to destroy the Pequotonic tribe, who lived and were totally routed within four miles of my dwelling. The young man is very intelligent and thirsts after learning. Could he be encouraged, he would continue in London till qualified and Episcopally ordained to preach the Gospel to the Indians.

One of the former Sachems of his nation gave forty acres of good land there to the Church of England, upon which a Church

was built, and wherein Service was frequently performed ; but, as I am told, the itinerant Missionary exchanged it for an equal quantity of bad land. Since the Missionary's death, the very Church was pulled down, and is metamorphosed into a tavern, and all the lands converted to his own use ; I mean the use of the landlord.

This was done before that tribe desired my assistance, else I had prevented the desecration of the Church. If my patrons please to give me any power or order, I will exert myself in this affair, though some may be afraid of displeasing some gaeat men, yet I am not. I beg leave to add, that the Church was never glazed, (shame prevents me from discovering the reason) but the glass was bought and sent to the parish, and put into a great man's house, who promised to restore it to the Church as soon as demanded.

Since my last, I have baptized about nine children and young persons in houses about twenty-eight or thirty miles off. I have spent twelve days in the united congregation of Millington and Mudus, where I spent four days at each visit, preaching always once, and sometimes twice a day, and have great encouragement by new members frequently added ; but am sorry I have reason to complain, that the dissenters rage furiously against *me*, and persecute *them*, seizing their goods, driving and pounding their cattle for their teacher's rates ; because there is no resident Missionary among them, though they frequently attended my Church or Mr. Peters', which is fourteen miles distant. Alas ! that the Anabaptists are exempt from these abuses by order of Council, and his Majesty's religion daily subject to Independent and Congregational iniquity and depredation. The law favouring our religion is imperfect, and I think rather a snare than a security to our Establishment. Had our religion the same privileges throughout this Colony that the Baptists have, we would flourish and increase like the lily of the valley and the cedars of Lebanon ; but we are totally discouraged and discredited.

I am, Rev. Sir, &c., &c.,

MATT. GRAVES.



[*Rev. Mr. Jarvis to the Secretary—Extract.*]

*Middletown, November 21st, 1767.*

Rev. Sir :

I apprehend it is quite consistent with the dignity of the office I have the honour to sustain, in the best of Churches, to be anxious that the character may be supported above contempt, which, in these times, will hardly be without some such inconvenient degree of external circumstances as may command respect : for, alas ! such is the corruption, that the excellency of holy things and offices is little attended to, when destitute of a competent aid from the world. Clothe the office of Christ in rage, and it will sink into neglect and dishonour, and be as undesirable as He himself was. Experience gives but too melancholy a proof of this, exemplified in the Church among us, as more or less respected in particular congregations, according as its maintenance is respectable—that respect gives advantage to the growth, and removes a disadvantage its adversaries improve against it.

Therefore it is, that I venture on such importunity to serve the Church in this place, which is very sensibly done by every favour that promotes its competent maintenance. To show you how deficient that is at present, I most cheerfully follow your requisition, in the detail of what the gentlemen of my parish allow me annually. — I am, Rev. Sir, &c., &c.,

ABRAHAM JARVIS.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Jan'y 15th, 1769.*

Rev. and good Sir :

The bearer hereof is a Narragansett Indian, called Tobias Shattock, whom I ordered to procure a deed of land given by his tribe to the Church of England, and lay it before you. The land was, as Dr. MacSparran assured me, exchanged for the same quantity of much worse, and the person committing the sacrilege

holds the land he got laid out for the Church, together with the other land, in his own possession ; but is willing to deliver the latter to any proper person. The Church, as I wrote formerly, is metamorphosed into a tavern, and some of the boundaries specified are, to my knowledge, removed or cut down. If you please to give me a power, I will inquire into the affair of the Church, the glass for it (it not having been glazed) and the rent due for the land, and make a report.

The bearer is a very promising youth, and would be glad to continue in England till qualified for Episcopal Orders, as he is hearty and sincere for our Church, and has great influence over the Five Nations around me. I hope he would be very serviceable to our religion, to which they all seem to incline. I pray God to direct my venerable patrons in this momentous affair, in which, should it be agreeable to them, I would continue my services among the tribes and assist him.

My hearers and communicants continue the same. Since my last I have baptized four, married one, buried one.

The scribblers at Boston have published their invectives against the last sermon preached by the Bishop of Llandaff, which, to my concern, I have not yet seen, and, indeed, 'tis only by chance I see any. Pray, sir, order me some, which may be done conveniently by ordering them to Dr. Auchmuty at New York, who would send me any parcel you would be pleased to appoint for me. Vessels go frequently hence to New York, seldom to Boston. —

Rev. Sir, &c., &c.,

MATT. GRAVES.

[*Rev. Mr. Lamson to the Secretary—Extract.*]

*Fairfield, March 25th, 1768.*

Rev. Sir :

— The Wardens and Vestry of the Church of Fairfield have lately purchased nine acres of land for a Glebe, with part of the money given by Mr. St. George Talbot. His orders were that the deed should be made to the Honourable Society, and after being recorded here, should be sent home to the Secretary, which





directions we shall be careful to observe. I have the pleasure to inform the Honourable Society, that the Church gains ground in my mission, as it does generally throughout this Colony. I have had six families added to my Church during the winter, have admitted three new communicants, and have baptized seventeen infants, one of which was black, and one black adult. —

I am, Rev., &c.,

JOSEPH LAMSON.

[*Rev. Mr. Beach to the Secretary—Extract.*]

*New Town, Connecticut, April 14th, 1768.*

Rev. Sir:

— If I may presume to speak what falls under my observation, the Church people in these parts are the best affected toward the Government of Great Britain; and the more zealous Churchmen they are, by so much stronger is the affection they discover for King and Parliament upon all occasions; but dissenters here greatly exceed in numbers. It is very probable that if there were a Bishop among us to confirm and ordain, it would greatly increase the number of Clergy and Church people; and the fear and dread of the growth of the Church (if I mistake not) is the real source of the opposition which, in these parts, is made to it. If any of us of the Clergy in America discover an aversion to it, it must be an additional argument for its necessity, because none but the disorderly decline government. —

I am, Reverend Sir, &c.,

JOHN BEACH.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, May 14th, 1768.*

Reverend and good Sir:

— The present aspect of duty and religion here is very deplorable. Instead of invoking Heaven for true knowledge and sanctifying grace, hell is ransacked for infidelity and perverseness.

All their devices are to oppose authority and to prevent Episcopacy from residing among us; but I trust and pray, nay believe, that He that sitteth in the heavens shall laugh them to scorn, the Lord will hold them in derision. I would send you some of our papers wherein the Bishops of Gloucester and Llandaff particularly are treated in the most scurrilous manner, did I not know that you have them regularly sent over. I verily believe, were we blessed with a Bishop here, the dissenters would decay and vanish as water thrown on the ground, and our Zion flourish as the cedars of Lebanon.

Pray, sir, present my duty, gratitude and love to my religious patrons, and tell them that the Blacksmith labours triumphantly on many hearts, hammers them into silence and beats them into conformity.\* He and Mr. Smith, on universal redemption, gain great applause and many converts to our Church. I wish the religious Society would send each of the missionaries, especially in New England, more of those tracts. I have not seen the three last abstracts, except some detachments from them, most bitterly censured in our papers of abused liberty. Be pleased to redress this neglect. —

Sir, &c.,

MATT. GRAVES.

[*Rev. Mr. Learning to the Secretary—Extract.*]

*Norwalk, Connecticut, May 10th, 1768.*

Rev. Sir:

— I beg you to give my duty to the Society, and assure you that I will give all possible attention to their interest, both in respect to their revenues (in procuring legacies) and for the promotion of the cause of true religion. Nothing could have induced me to have undertaken the executorship of Mr. Talbot's will, but purely with a design to serve the Society. I knew it would be a difficult task, and all the enemies of the Church would vent their ill nature toward it upon me in person: and it has even so happened. I have been abused in the most shocking

\* He alludes to the "Blacksmith's Letters."—Ed.





manner, for acting like an honest man in this affair : but I am determined to persevere with steadiness and fortitude to the end of the chapter.

I wish it were in my power to paint in lively colours, the necessity there is, both in a civil and religious view, of our superiors giving attention to the affairs of the Church of England in America. If the Church is neglected at this juncture, America is totally ruined ; and those of us who have been faithful to give notice of the true state of affairs, will be the first victims that will fall in the sad catastrophe.

The money arising from Mr. Talbot's estate can be let out here for six per cent. and a landed security given, which cannot fail : and if the Society think that better than the interest they receive at home, and give orders to me, or any one they shall think proper, it may be let out here upon a certainty. —

I am, Rev. Sir, &c.

JEREMIAH LEAMING.

[*Rev. Mr. Vicks to the Secretary—Extract.*]

*Synsbury, in New England, June 25th, 1768.*

Rev. Sir :

There have been several efforts lately made by the dissenters to oppress me as well as my people ; as the bulk of New England is uneasy at some late regulations of the Government on your side the water, and look on us missionaries and our parishioners, as too much connected with Europe : but the cruelty and oppressions of dissenters only tend to unite us more closely among ourselves, and add to our numbers. —

I have now been in my mission five years, during which time I have read prayers and preached twice every Sunday, and often thrice a day, at different places, in the summer season—have christened 19 adults, 399 infants—married 28 couples—buried 34 corpses. My people in Synsbury have increased within this period, from 105 females to 161 ; in the townships adjacent, from 32 to 51 ; my communicants from 35 to 45, and I have had the happiness of such an universal affection from my people, that I

cannot recollect a single person belonging to the Church at my arrival here, who has left the Church since : though it must be confessed, that several within the five years have conformed to the Church very hastily, and as hastily left it. This extraordinary unity I attribute to the goodness of God, and not to any excellence in myself. But it is to be observed, that the greater part of my people are very indigent, though very honest and well-behaved : nor could so many dissenting ministers be maintained, were it not by the assistance of the New England government which denominates us dissenters, and treats us as such.

There are fifty-two Congregational ministers in this County, viz : Hartford. In all the four New England Colonies there are 586 Congregational ministers, 38 of the Church Clergy, 39 Anabaptists, 10 Presbyterian, 30 Quaker Assemblies, and about 50 congregations of those called Separatists, somewhat resembling the old Independents.

It is the Congregationalists that take the chief benefit of the New England Establishment, (so called) not the Presbyterians, as has so often been inaccurately alledged. I will only add, that some of the money to support dissenting preachers is extorted from Churchmen, unjustly and illegally, in my humble opinion, who am, with gratitude and submission, &c.

ROGER VIETS.

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, in Connecticut, June 25th, 1768.*

Rev. Sir :

My last bears date Dec. 26th, A. D. 1767, since which time I have, in Hebron, baptized five infants, and at Preston eight. This place is about thirty-five miles east from my residence, and there are about 30 professors of the Church of England, consequently loyal subjects to his Majesty, King George the III, and that illustrious house.

I spend most of my time endeavouring the good of these people within the circle of thirty or forty miles ; but by some evil fate having seized the dissenting teachers and their adherents,



nothing seems worth their notice or conversation but an universal revolution, or something as bad. The peasantry, I have often heard say, that they would rather (notwithstanding their religious tenets are built upon John Calvin's wheel) that they would rather be under the government of the pretender, the French, Dutch and Spanish monarchies, than to submit to acts of a British Parliament, or an American Episcopate. You may have a faint idea of what doctrines are taught by those enemies of peace and order, by reading Livingston's scurrilous letter to my Lord of Llandaff; now in all America he could find but little grounds to give a better character of its inhabitants than appear in this very excellent sermon.

I am unwilling thus to characterise my native land; but, considering my duty to my King, my benefactors and country, I have ventured thus far in miniature; which, if known in these parts, I make no doubt but that the fanatic mob will judge my life too cheap a victim to pacify their belching stomachs.

I have had several families of the Church in Hebron, since my last removal up into these new towns (150 miles distant) whose spiritual wants are many, they write, as all that are Churchmen and loyalists hope to see an Episcopate, and the charity of the venerable board.

I am, &c.,

SAMUEL PETERS.

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[*Churchwardens of Guilford to the Society.*]

*Guilford, in Connecticut, New England, {  
July 8th, 1768.*

We the subscribers, for ourselves, and in behalf of the rest of the conformists to the Established Church of England, in Guilford, beg leave once more to lay before you our case, in hopes that, after we have given you a true account of our melancholy situation, you will be prevailed upon to receive us under your care and protection. We would beg leave to observe to you, that ever since the year 1744 we have steadily attended the public worship of God, on Sundays and Holy Days, as is appointed by the Church, in reading Prayers and Sermons. We then prevail-

ed with the Rev. James Lyons to come over and preach to us, and administer the ordinances unto us, which led us to the choice of Churchwardens, and appointment of a Clerk, &c. He continued to visit us once or twice a year, until he was removed to Long Island, and then the distance was so far, and the difficulty in crossing the water so great, that he never came but once after. We then applied to the Rev. Dr. Johnson, who always manifested a great regard and concern for us. He then advised us to get some young candidate to read service to us. Accordingly, we agreed with Mr. Samuel Johnson, who continued with us six months; but he concluding on other business left us. The Doctor, out of his great concern for us and regard for the Church, would frequently come and preach for us; and other ministers, on their journeys through the town, would stop and give us a sermon, and baptize our children, which was a great encouragement to us. Our number was but small, yet as we believed it to be the cause of Christ, God would not despise the day of small things; we then applied to the Clergy, at their Convention, for advice, who greatly encouraged us to keep up the worship of God amongst us and try once more to get some young candidate to read for us. We then applied to Mr. Peter Beers, who continued with us better than twelve months, to our great satisfaction. We then engaged in building a Church, which, though a great charge, we got to be decent: we, indeed, received some donations from private gentlemen to help us, and had encouragement of a considerable sum for purchasing a Glebe. We applied to Mr. Talbot, by the advice of some of the Clergy, who told us he had been very charitable to many of the Churches and doubted not but that he would readily help us. We accordingly waited on him, who told us he would think on us, and advise with the Clergy, and give us an answer in a little time. In a proper time we waited on him again, and engaged some of the Clergy to write to him in our behalf. He then gave us strong encouragement; indeed, we received it that at the next Convention, he would meet us and give us £200, to be settled by the direction of the Clergy. Accordingly we waited on him at the next Convention. He then told us and some of the Clergy, that he had got the money for us: we waited with great expectations of having it, but to our great surprise, and to the surprise of most of the Clergy present, we were





disappointed; but still we had the strongest assurance from the good gentleman, that he would do something for us. After waiting on him sundry times afterwards, in hopes of obtaining it, he told us that if he did not do it in his life, he would do it at his death: but, after waiting on him from time to time, we have obtained nothing. Being very desirous to have a minister, we moved it to New Haven and Branford to join with us in getting one. Accordingly, we agreed and applied to Mr. Palmer, who we heard then was in doubt about his ordination. He gave us strong encouragement that he would go home and take orders for us; but, he being not fully resolved, we applied to Mr. Punderson, who readily complied, if he could obtain liberty from the Society. We accordingly wrote, and prevailed on some of the Clergy to write for us, upon which the Society were pleased to grant him liberty to come to Guilford, New Haven and Branford, with a salary of £50 from the Society, we raising £10, each town, for his further support, to be paid yearly.

This was as the breaking forth of daylight to us, after a long night of darkness: but, alas for us! Mr. Punderson from coming to preach with us once a month, as was agreed, soon neglected us, came once in two months, from that to four, six and ten; and, finally, told us he could come no more; but advised us to get some young gentleman to read service to us. This was a most discouraging blow, but what still made it worse was his taking the whole salary with him. If he had left us but £10, it would have been some encouragement to us to struggle once more. However, being assured it was the cause of Christ, we thought it our duty not to quit the service of so good a Master, but rather sacrifice the whole of our interest, than give up so good a cause. We then applied to Mr. Bela Hubbard to read service to us, being advised thereto by the Rev. Dr. Johnson, whom we always applied to as a father and friend to us. Mr. Hubbard read prayers to us, to our great satisfaction, till he obtained liberty to come home for holy orders. We then agreed with him to take orders for Guilford, Killingworth, and North Guilford, paying him £30 sterling yearly; accordingly we did so, in hopes that the Society would consider us and give him something more for his support, but we were not so happy as to obtain any thing. However, Mr. Hubbard obtained orders and returned and continued with us,

until the Society was pleased to remove him to New Haven, which was so distressing to us, that words cannot express it. We had laboured under the greatest discouragements for upwards of twenty-three years, with great expense in building a Church, and raising money to purchase a Glebe, and had obtained everything we had so long struggled for, except the Society's patronage, which still we are in hopes to obtain.

But alas for us! we are stripped at once of our minister, and left to mourn our loss, and to be the derision and scoff of the dissenters. Some of us are almost ready to say our wound is incurable, and to sink under our repeated disappointments. The removal of Mr. Hubbard has given the Church the heaviest blow that ever it received, and did we not firmly believe it to be the cause of Christ, and that God is abundantly able to build us up, we should give it entirely up: but we cannot think it our duty to give up the worship of God, and leave our children to go over to the dissenters. We cannot still but hope that light will arise out of our present darkness; and, under God, once more we apply ourselves to the venerable Society, earnestly begging you to receive us under your protection, and grant us something for the support of the Gospel. We have unanimously agreed and invited Mr. Tyler to go home for orders for us, who has consented, provided the Society will grant him something, though it be but small.

We are morally certain, could you have a full and true knowledge of our present circumstances, you would believe us to be as great objects of your charity as any in America. But we would not tire your patience, but leave our case to God, and, under Him, to the venerable Society, hoping that you will, of your unbounded charity, make us partakers of your liberality. We conclude with begging your prayers for us, and liberty to subscribe ourselves,

Your obedient and very humble Servants,

NATHANIEL JOHNSON, } *Church-*  
SAMUEL COLLINS, } *wardens.*





[*Rev. Mr. Mansfield to the Secretary—Extract.*]

*Derby, Sept. 21st, 1768.*

Rev. Sir :

— Since my last I undertook and performed a long journey and visited a considerable number of the professors of the Church of England, in seven or eight different towns of the Colonies of New York and Massachusetts Bay, who live at a great distance from any minister of the Church of England, and who are very desirous of Missionaries coming among them. At Lanesborough, a town within the Province of Massachusetts Bay, I found a considerable number of serious and sensible professors of the Church of England, who having been tired out with the very rigid doctrines of enthusiastic Independent teachers of the town, had embraced the Church of England, built themselves a small Church in which they constantly meet, and join in our Liturgy, and in hearing and reading good Sermons. Here I preached a lecture and performed Divine Service, as I did also at Williamstown, another town in the same Province, about sixteen miles north of Lanesborough, where are also a number of families professing the Church. I then proceeded northward to the towns of Pownall, Arlington and Manchester, which lie in the western part of those lands which are patented out into townships, by the late Governor of New Hampshire, and afterwards annexed to the Province of New York. Here I found a considerable number of families who are professors of the Church, to whom I preached, performed Divine Service, and baptized their children ; and the people of other denominations, in general, gave their attendance and seemed very desirous of instruction.

The town of Arlington, which consists of about thirty families, is settled almost entirely by Church people, and Captain Hawley, a principal planter, has constantly read Service and Sermons in his own house, where the people have attended ; by which means a sense of religion hath been kept up among them : but the other towns in those parts having been settled by people of different denominations, from different towns in New England and New York, can agree in nothing ; and having no ordained minister of any kind, nor any preachers, except some strolling, ignorant enthusiastic Anabaptist, new light laborers, and some of them also scandalous by immorality in their lives, are in danger of falling

into entire irreligion. If the Society, therefore, should see fit to make a Mission at Arlington, it would be likely of extensive and very great service. Manchester and Arlington, the most northern towns which I visited, are about 100 miles distant from the nearest missionary, and about 160 miles distant from Derby. The people express themselves very thankful to me for coming among them ; but being but new settlers and generally poor, were not able to contribute to me half enough to pay the expenses of my journey. On my way homewards, I preached at New Concord, within the Province of New York, about twenty miles distant from Albany, where there are about twenty families of the Church of England, who hope that Mr. Bostwick, a candidate for holy orders, will be ordained and settled among them. I was employed near three weeks on this journey, and in the time baptized thirty-two infants and two adults. —

I am, Rev. Sir, &c.,

RICHARD MANSFIELD.

#### MEMORIAL OF THE INHABITANTS OF CLAREMONT, N. H.

*To the Reverend Clergy of the Church of England, and Missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts, to be convened at New Milford, in the Colony of Connecticut, in Trinity week :*

The Memorial of us, the subscribers, conformists to the Church of England, and Inhabitants of the town of Claremont, in the Province of New Hampshire, in New England,

HUMBLY SHEWETH :

That the first beginning of the settlement of this town by the Proprietors was about two years ago ; and until the proclamation of the peace last made between Great Britain and France, this land was a wild, uncultivated desert, which no Christian ever saw, except some light scouts of the English, in pursuit of blood-thirsty savages, or the wild beasts of the earth. We live very remote from all the Clergy of the Church of England ; and there is but one Church in this Province, which is at Portsmouth, under the pastoral care of the Rev. Mr. Brown, who is about 140 miles distant from us. Five infants, born here, are yet unbaptized ; for no Missionary yet gave us a visit : yet we maintain our principles of conformity, notwithstanding we are surrounded by the various denominations of dissenters, who would willingly raze us to the foundation : and we hope for a Missionary before many years.

The land here is exceedingly burdened with timber, which renders



the cultivation of it very laborious. However, the little we have brought under cultivation is abundantly fruitful, so that (God willing) most of the necessaries of life will be plentiful.

And although there is a right of land granted for the use of a school, (by His Excellency, Benning Wentworth, Esq. our late Governor,) in this town, of about 115 acres, which is already laid out, and an equal number of acres for the Glebe, and the right granted to the Society for Propagating the Gospel in Foreign Parts, all which rights (notwithstanding the opposition of the enemies of the Church) we have, with much ado, caused to be laid out in some measure equitably. And there is a right also granted to the *first* Gospel Minister, which we hope will fall into the hands of a Missionary, (for there was no endeavor to injure that right, seeing the dissenters took it for granted that that right was for their teachers.) These rights will be a noble fund for the Church in after ages. Nevertheless, these rights are yet useless to us; and although we have agreed to build a school house 20 feet square, and have already subscribed nearly enough to complete it, and are all unanimous in the affair, yet we are unable at present to give sufficient encouragement to an able Schoolmaster to undertake for us. Some of us have numerous families of small children fit for schooling. The number of children under 16 years of age is 35. There are about two families of dissenters to one of ours. We are grieved at the thought of having them brought up in ignorance, and dread their becoming a prey to enthusiasts, and being carried away by every wind of doctrine.

We believe a good school lays the best foundation for a sober, godly and righteous life: and since Samuel Cole, Esq. has been much employed in keeping school, and is an inhabitant and Proprietor among us, (whose character and qualifications some of you know well) we humbly desire you would be pleased to represent our state to the venerable Society, and endeavor that he may be appointed Catechist and Schoolmaster among us a few years, till we have got over the first difficulties and hardships of a wild, uncultivated country: or else that, by some way, in your wisdom, you would endeavour our relief: and we, as in duty bound, shall ever pray.

Claremont, April 28, 1769.

ABEL BACHELOR,	DANIEL WARNER,
HEE. RICE,	LEVI WARNER,
MICAH POTTER,	ASA LEET,
CORNELIUS BROOKS,	BENJ. BROOKS,
BENJ. TYLER,	BENJ. BROOKS, JR.
EBENEZER PRICE,	BENJ. ROE.

[*Rev. Mr. Jarvis to Dr. Johnson.*]

*New Milford, May 25th, 1769.*

Whereas, application has been made to this Convention, that they would use their interest with the Society, that Patridge Thatcher, Esq., may be appointed the first Governor of the new projected Colony, if in their judgment they think proper.

The Convention unanimously agree to request the Reverend Dr. Johnson to mention, in his first advices to the Society, that if they think proper to concern themselves in this affair, as they are greatly interested in the lands to be included in this new Colony, that we judge Mr. Thatcher, in every way, qualified for so important a trust, and well affected to the Government, in being zealous for the support of our holy Church, and in a peculiar manner will be attentive to the Society's interest, and concerned for the promotion of the interest of true religion and good order, if his Majesty shall do him that honor, and indulge the proprietors in their request.

And the Secretary of the Convention is ordered to transmit to Dr. Johnson a copy of the above vote.

ABRAHAM JARVIS, *Secretary.*

[*Rev. Mr. Beach to the Secretary.*]

*New Town, Connecticut, Oct. 17th, 1769.*

Rev. Sir:

Nothing remarkable has happened in my parishes since my last. Both of my congregations are in a peaceable and prosperous state, and though some of my people, from time to time, remove back into the new country, which is now settling, yet our congregation here still increases, and the longer the Church of England worship continues here, the more the aversion of our Independent neighbors toward it abates, so that we now live in much peace and friendship with them. As far as I am able to make a judgment, there are in these two parishes about 2400 souls, of whom, a little more than half profess the Church of





England. Here are about fifty negroes, most of whom, after proper instruction, have been baptized, besides a few unbaptized negroes. Here are no heathens or infidels. I have baptized one negro man this half year. I commonly baptize about 100 children in one year, among whom are some black children. My actual communicants are 312. Here are no Papists or Deists. I have not observed any remarkable conversion from a profane course of life among us; but the professors of the Church of England here generally adorn the profession by a sober, righteous and godly life. My most earnest desire is to answer the pious design of the venerable Society, that at last I may be able to give up my account to my blessed Saviour and Judge, with joy.

I am, Rev. Sir, the Venerable Society's and

Your most obedient, humble Servant,

JOHN BEACH.

[*Rev. Mr. Graves to the Secretary—Extract*]

*New London, Dec. 13th, 1769.*

Rev. and good Sir :

I would have much sooner written to my venerable patrons, but resolved to obey their prudent directions and cautioning advice : accordingly I procured a copy to be taken off the Records, containing the following words :

"One deed given by George Minegeret to the Church of England in Charlestown and Westerly, in the County of Kings, in the Colony of Rhode Island; and for securing and settling the service and worship of God, according to the use of that most excellent Church, within the said Charlestown, which deed contains, by estimation, 40 acres of land, and is bounded as follows, viz: beginning at a stake with stones about it, then running south, 38° [east,] 45 rods 1-4 to stone and heap of stones, by the country road; and from thence, easterly, as the road runs, 128 rods to a stake with stones about it; from thence north, 14° west, to a stake with stones about it; from thence north 14° 40 rods, to a small white oak tree, marked on two sides; from thence south, 50° west, 12 rods, to a heap of stones; from

thence N., 75° W., 12 rods, to a stake and stones; from thence a straight line to the first mentioned corner. The consideration in said deed is 5 shillings, old tenor, and is dated the 14th day of January, 1745-6.

Attested, per

JOHN HORSEX, *Town Clerk.*"

"NOV. 21, 1769."

I am, Rev. and good Sir, &c. &c.

MATT. GRAVES.

[*Rev. Mr. Tyler to the Secretary—Extract.*]

*Norwich, in Connecticut, Jan. 9th, 1769.*

Rev. Sir :

— Since I have come into this Mission, I have observed that the professors of the Church do neglect, and have in times past very much neglected, bringing their children to the Sacrament of Baptism; and are and have been themselves extremely backward, in becoming partakers of the Lord's Supper. This evil practice in the Church people here, with respect to Baptism and the Lord's Supper, they seemed to have learned while dissenters, and upon conforming to the Church, are not without difficulty cleared from the tincture of this evil.

The Anabaptists are numerous in parts adjacent—some few here. And the dissenters here seem to consider, too generally, the baptism of infants, or, indeed, the baptism of any, to be a matter of no great importance in religion; and, accordingly, do very much neglect it. And, though they do not seem, in their principles, to despise the Sacrament of the Lord's Supper, yet their superstitious notions about it produce effects, I may well say, as injurious to Christianity as their contempt of Baptism: for they seem, too generally, to consider the Lord's Supper as no means of grace and salvation, but rather as a solace for those they imagine to be out of all possibility of perishing; and then they seem to think, and not without reason, that the participation of the Lord's Supper is not a matter of pressing necessity to such; and for any others to partake, who are not thus qualified, they seem to imagine cannot be without almost infinite hazard to their





souls: and, accordingly, in this large and populous town of Norwich, containing, I suppose, at least 1200 families of dissenters, there is not in all these but only a very small and inconsiderable number of communicants.

Doubtless you will say: why, indeed, my account is somewhat *extravagant, or else I live in a town peculiarly fanatical*. True, sir, this town, and those adjacent, are neither uncommonly enthusiastic, even for New England. —

I am, Rev. Sir, &c.,

JOHN TYLER.

[Rev. Dr. Johnson to the Secretary—*Extract*.]

*Stratford, New England, June 11th, 1770.*

Rev. Sir:

— I am extremely obliged to the Society for ordering Mr. Somasters to be placed here at Stratford. This happily falls in with a design I have entertained of holding here a little Academy, or resource for young students of Divinity, to prepare them for Holy Orders; the design of which is chiefly to improve them in classical learning, Latin and Greek, to teach them Hebrew, and direct and assist them in studying Divinity; and before they go, if not graduated otherwise, I would procure them the degree of M. A., at the College at New York. [I have several times directed one or more in their studies, and have now four here, whose names are Marshall, Fingley, Perry and Jones; the first of which will go next fall for a place called Woodbury, without any expectation from the Society.] This I shall continue while I live, with the assistance of Mr. Kneeland, who is very well qualified to continue it when I am gone.

I am, &c.

SAMUEL JOHNSON.

[Rev. Mr. Beach to the Secretary—*Extract*.]

*New Town, in Connecticut, Oct. 12th, 1769.*

Rev. Sir:

— At Danbury, a town about 10 miles from New Milford and Reading, the professors of the Church have erected a Church, with a decent steeple, fit to accommodate from 400 to 500 people, in which I have performed Divine Service sundry times: and alas! it is but little that so few of us can perform, to what is so greatly wanted. It is really melancholy to observe how many serious and very religious people of late, in these parts, profess themselves of the Church of England, and earnestly desire to worship God in that way, yet are as sheep without a shepherd. The harvest is truly plenteous, but the laborers are few; which might be greatly helped, if Holy Orders could be obtained in this country. But I encourage myself to hope that the Lord, whose harvest it is, will soon bestow on this land that so much and so long wished-for blessing. —

Rev. Sir, &c. &c.

JOHN BEACH.

[Mr. Malbone's Protest against building a new Meeting House at Brookline, in the town-ship of Pomfret.]

*Brookline, Sept. 28, 1769.*

Whereas, at a Society meeting this day convened in the parish of Brookline, township of Pomfret, and Colony of Connecticut, it hath been ordered and resolved to demolish the meeting house appropriated to public religious worship, and build a new one in its stead, the expense of which is to be paid by an assessment on the parishioners, agreeable to a rate list which hath by them been given to the assessors: I the subscriber, an inhabitant of said parish, do warmly dissent, and solemnly protest against the said vote and resolution, for the following reasons;

1st. I deem the present house, with a very few trifling repairs, altogether sufficient and proper to answer the purpose for which it was designed; it being no way antiquated, and with a small expense, may be made equal to when it was first finished, and full



as decent as the situation of the parishioners will allow of, and certainly much more suitable to our circumstances than the superb edifice proposed to be erected—God Almighty not being so much delighted with temples made with hands, as with meek, humble and upright hearts.

2d. If the building a new meeting house had been really necessary, from the destruction of the one we have at present, by an act of Divine Providence, it would be prudent to postpone it, rather than burden the inhabitants at this distressful season, when there is scarce a farthing of money circulating among us, and those who are esteemed the most wealthy are obliged to send the produce of their land to markets far distant, selling it at an under rate, to raise a sufficiency for the payment of taxes for the support of the ministry only; and the generality scarce able (although we pay no province tax,) with their families, to live a poor, wretched, miserable life. And some, as I am well informed, who have now joined in this vote, are excused from the payment of any rate whatsoever, by reason of their extreme poverty: notwithstanding which, their voices have equal weight with those among us who must bear the greatest share of this unnecessary burden, which appears to me to be rather undertaken from a foolish spirit of ostentation, levity and wantonness, than for the true honor and service of God.

3d. I had the very great happiness to be born and educated in the principles and profession of the established National Church; of which, however unworthy, I declare myself a member; and as often as I have opportunity, publicly practice, being determined to persevere in those principles to the day of my death: and as I have a prospect, I hope not very far distant, of worshipping God continually in the way of my choice, agreeably to the Liturgy of the Church of England, which I trust and humbly hope is most agreeable to Him, as it is certainly, in my opinion, the best form that human nature can invent. I do, therefore, and for many other full as (perhaps more) cogent reasons, decline from entering into so great an expense as this vote will subject me to; being, in proportion to what I have hitherto paid of the parish tax, a full *eighth part* of the whole charge, which I shall never be able, was I ever so much inclined, to accomplish in this season of distress, without selling and disposing of part of my par-

rimony, at perhaps, upon such an emergency, a fifth or a sixth, or, possibly, a tenth part of its value: wherefore I do again, in the presence of this meeting, publicly repeat my dissent, and absolutely protest against every part of this proceeding.

In testimony whereof I have hereunto set my hand, at Brookline aforesaid, this 28th of September, 1769.

(Signed)

GODFREY MALBONE.

[*Mr. Malbone to Rev. Mr. Apthorp.*]

*Colony of Connecticut, Pomfret, Nov. 1st, 1769.*

Sir:

So unexpected a letter from me will undoubtedly cause you matter of surprize; but I hope the occasion will plead my excuse for the trouble which I necessarily give you, since, upon my word, however interested I may appear, I mean and intend not my own particular benefit only, but that of every man living in this Colony, situated as I am, who professes himself, and is really, a staunch member of the Church of England. I should not, perhaps, have thought of applying to you at present, but a near friend, both of yours and mine, being upon a visit here very lately, proposed it, and urged it so forcibly, that he obtained my absolute promise to do it, before he left me; and as this, in all probability will be the only letter you may receive on this subject, it may be necessary for me to be more particular than I otherwise should be.

In Sept., 1766, I removed with my family from Rhode Island to Pomfret, in the Colony of Connecticut; and as the nearest English Church is situated at Norwich, 22 miles distant from me, I gave over, though reluctantly, all thoughts of attending public worship, unless when my affairs called me where I could do it with some degree of convenience; and upon such an occasion I never once neglected it. I nor any of my family, have ever entered one of their meeting houses; but I have nevertheless paid, without any murmur or dispute, to support their ministry, a tax from nine to ten pounds a year. The parish, or society as they call it, which I inhabit, was, for the ease of the inhabitants who





lived at about a distance of 6 miles from the meeting house, about 30 years ago, taken off from the old society of Pomfret, and erected into a distinct society, now called by the name of Brookline ; and a new meeting house was built for their particular accommodation. Not long since the people of the old society, their former meeting house being decayed, built themselves a monstrous great, unformed new one, and painted it all over with a very bright yellow. This had excited such a ridiculous spirit of pride in the Brookline society, that they are going now to demolish a building every whit (a few trifling repairs excepted) as good and as sound as it was the moment it was erected, in order that they may boast, I suppose, a newer, a larger and a yellower one than the other ; and for a pretext, they say it is not big enough. I gave myself the trouble to inquire into the truth of the matter, from the more moderate and sober people among them, and from the best information, I am morally certain it was never but once crowded, and that was when the ministers of the three adjoining societies happening to be altogether absent from their parishes, at the Commencement at New Haven ; and many of the younger part of their flocks, glad to improve the opportunity of a Sunday's ride, filled their meeting. This was in September, last year. This ridiculous, vain people immediately improved the hint, and affixed a strange sort of notification on a post near the meeting house, warning the society to appear at a stated time, and consider this most important business. One of my tenants accidentally hearing of it but the very day before the meeting was to be held, came to me, much alarmed, and informed me of it, for which the poor man hath since met with many reproaches. I immediately waited upon the minister, and represented to him the imprudence, as well as the inexpediency of such a step, at a juncture when every one, with great justice, was complaining of the great hardships of the times, the extreme scarcity of money, &c. He, to convince me of the necessity and propriety of it, carried me into the meeting house, where we were very soon joined by a justice of the peace, a colonel and a farmer, three of his people who were favourable to the measure. It was in vain that I proved to them that, with the expense of my rate alone for one year, the building would be in as good a state as ever. They protested they would never consent to repair it, for it was not big enough to con-

tain their number of people. I did not then know but this might be true, as I had never attended their meeting, and very innocently proposed to them to enlarge it, rather than commit such waste as to destroy a building, the main part and material of which were in full as good a state as they were the moment it was erected. But this they would by no means hearken to. I discovered such an uneasiness at my proposal of enlargement, and such a determined resolution to build at all events, that, considering the size of the present house, which I thought most certainly sufficient for their people, and never having heard of the objection before, I began to suspect that this was not the true reason. Wherefore I immediately set myself upon the inquiry, and found it to be only as I before represented. Without returning home, I went to the only Churchman of any note in my neighborhood, one Mr. Aplen, who lived at Plainfield, about six miles from me, to represent the extreme folly and my grievance, and to take his advice upon the measures I ought to pursue, to steer clear of so monstrous an imposition. This gentleman is a lawyer of the first note in New England, who hath lately removed up here from Providence. He told me, as their laws stood, I could not possibly help myself ; and if these people had a mind to erect a square building this year, and to pull it down and build a round one next, I must submit to the expense, unless we either had a Church of our own, or get relief from England ; which there was not the least doubt but we should most readily obtain, on a proper representation of the matter to the Crown. He informed me that this most intolerable oppression had already, about thirty years ago, been laid before His Majesty in Council, by one Mr. Brown, a Churchman of Massachusetts Colony, who, because he could or would not conform to their establishment, had become the object of their resentment, and had been made most grievously to suffer. The King was pleased to take such gracious notice of his most just and equitable complaints, as to form a resolution that every Churchman, wherever situated within the compass of his dominions, should be exempt from such intolerable grievances. But while the matter was pending, and before the manner of relief was determined upon, the Colony Agent interfered, and took upon himself to promise, that if no public orders were issued, as they might bring a reproach on his Govern-





ment in the eyes of their neighbours, that they of themselves should remove any grievances of this nature, and that no member of the Church of England for the future should have any cause to complain. They accordingly passed a law which is most scandalously evasive, and that subjects every Churchman that is situated at such a distance from a Clergyman of our own Church, that he cannot conveniently or regularly attend the public worship of God, to the very individual oppression he suffered before the complaint was made: and the wretched example of Massachusetts hath been readily followed by Connecticut, by which means I, and every other Churchman situated like me, am involved in perplexity inextricable, but by the will and power of His most gracious Majesty.

He advised me to draw up a Protest against the measure, and read and deliver it to the moderator of the society meeting, whenever it should be there resolved on. I accordingly drew up one that very evening, which I carried next day to present to him, in case they obtained their vote. This contained a part of the arguments which I made use of in the debate, which was very regular, being confined to myself and the aforementioned justice of the peace only. When the question was put to the vote the odds against building were so great, that I really thought myself secure, and that they would not readily again attempt a thing of the kind: but I have been very lately convinced that my conclusion was rather too hasty.

The laws of this Colony qualify any man to vote upon these occasions, whose rateable estate is worth £40, or who is a member, that is, a communicant, of the meeting. Of these last there are several who are so far from the payment of any rates at all, that they, with their families, are absolutely maintained at the expense of the parish: and they have, notwithstanding, most unfairly, an equal vote with me, who must be at about one-eighth part of the whole expense of the building. Among those people are many of the lower class who are in a state of dependency. Those who are for building have been so extremely industrious and indefatigable, that, upon a call of another society meeting this last September, by means of bribes, promises, threats and what not, they were so near succeeding as to lose it by a majority of one vote only; and they infallibly would have carried their

point, had there not been a funeral that day, which took off three of their number. There are but two Churchmen, that I know of, in the parish, beside myself. One of these they bribed to vote for them, by making him a committee man, and the other they intimidated from voting at all; and the wretches are so far elevated with the absolute certainty of success at the revolution of the year, that they have tauntingly upbraided me in the most public manner; telling me that Churchmen make them pay in other places, and that they have and will make use of the right to make Churchmen pay here: and have otherwise had the cruelty to add downright insult to their intended oppression. The cant, cunning, hypocrisy and lowness of manners in these people is almost insupportable. I have had less connection with them than you can possibly conceive—never at all, indeed, but to do them a thousand good offices, without the least desire or expectation of any in return. Not a soul of them ever received the least injury, or even a wry look from me. They have even approved of my conduct, by acknowledging to each other, that I should be a good man, if I did not now and then swear a little, and was a Churchman: and yet they are now endeavouring to requite my kindness and civility, by saddling my estate, already too much encumbered, with an expense, perhaps, of £200; and for what?—to build an Independent meeting house!

I am not certainly the most easily disturbed; but I think this is rather, taking every thing into the account, too much; and I own I have not a sufficient degree of stoicism to sit down quietly, and not endeavour to repel so outrageous an abuse. I have ventured this address to you upon a firm persuasion, that you will very readily enter into the sentiment, that it must not only be very disagreeable to a Churchman to be compelled, in so insulting, or indeed in any other manner, to furnish money for the erecting of (what some of our too sanguine friends call) a schism shop; but that also it may be a considerable prejudice to the cause of our religion, which, in my opinion, ought more particularly at this time to be encouraged by the supreme authority, and supported by every mild and moderate method that can possibly be thought of. The same reasons which induced government to relieve from such an enormous oppression, those of the profession of the Church of England, in the Province of Massa-



chusetts Bay heretofore, ought certainly to operate much more forcibly in the Colony of Connecticut just at this juncture, when the people, not only in this Colony, but throughout the continent, are endeavouring, with the utmost assiduity, to advance their own cause, and prejudice ours, by all the art and malice that human contrivance is capable of. I rely upon your utmost assistance from principle. I dare not expect so much from your friendship. I was unhappily too little acquainted with you to presume so far: but if I should, however, have the least interest with you [I beg you] would exert it on this occasion, and give yourself the trouble to make this cause so much your own, as repeatedly to wait upon and urge, as far as decency may permit, those of your acquaintances among the Bishops and dignitaries, as well as laymen of the Church, who may have an interest at Court, and to get an order from his Majesty, established in due form, and transmitted by the Secretary of State, before the expiration of next summer, to the Governors of these two Independent Colonies, to exempt those of the national established Church of England from being compelled, either to attend the public worship of dissenters, or to contribute to the support of their ministers, or the building or repairs of their meeting houses. This and this only, I hope and dare pray, will prove an effectual means to put an end to all impositions of this nature.

I cannot foresee, or even suspect, that the accomplishment of this matter will be attended with any great difficulty. Activity and vigilance only in one or two persons of reputation and credit appears to me to be the principal thing required; the thing is so just and consonant to right reason, that there cannot possibly be the least objection made to it. If you, therefore, will join your interest to Capt. Harrison's in this matter, you will most sensibly oblige me and thousands of others; but if, unfortunately, you will not be prevailed upon to be active on this very important occasion, but will lay still and suffer the avowed enemies of our Church to triumph over us in this very unjust and insolent manner, I beg you may forgive the trouble of this very long letter, and believe me, ever, with the utmost respect, esteem and friendship, sir, your most obedient and very humble servant,

GODFREY MALBONE.

My dear Sir and Friend:

You may reasonably be somewhat surprised, when I inform you that I have undertaken to make proselytes and build Churches; but I would not have you understand that I was induced to this, at present, from a religious motive only. It might, perhaps, border very near upon that damnable sin of hypocrisy and falsehood, from the schools of which I am endeavouring to bring over as many as I shall be able, by the exertion of the utmost pains and assiduity. The truth, then, is this: when I came to Pomfret, in 1766, with a view of putting this immense and fine tract of land in such a situation, that it might recommend itself to one or more purchasers, that I might be able to discharge my further embarrasments, or by the advantageous division of it into many farms, to let to as many tenants, and with the rent pay the interest money as it became due, in order to prevent the increase of debts; I thought it would be very ridiculous in me to begin a quarrel with my neighbours, by either refusing or delaying to pay such assessments for the support of their ministry, as my possessions here would subject me to. Upon these principles I have constantly and regularly paid between 40 and 50 dollars a year until this last, when it fell short by reason of my having rented three several farms, which of consequence has lessened my rate list. You may reckon that I have hitherto paid about an *eighth* part of the whole charge. The silly people in the parish, or society, as they call it, where I now live, are going to demolish a structure erected but about thirty years ago, all the material parts of which are every jot as sound and as good as the first moment it was finished; and for no other reason that I can discover, than that they may build a newer, a larger, and probably a yellower one, than a great monstrous building that looks like a barn, which they have not long since erected in the old society. Upon the first intimation of this design, which, by the by, I only heard of two days before their time appointed to consult about the matter, I immediately waited upon the minister to know the truth of it, and to represent the impropriety, as well

[*Godfrey Malbone to C. Paction.*]

*Pomfret, Nov. 13, 1769.*





as inexpediency of the measure. He carried me into his meeting house, to convince me of the necessity of it. I never had been there before, and my surprise was much increased. I represented to him and others, who seeing me go in with him joined us, the downright folly and extravagance of such a waste. I told them that my rate alone for one year, would put it in as good a state of repair as it ever was. It was all in vain : they were determined to build ; the meeting was held : but the majority against building was very great. The event I am speaking of was in the autumn of 1768.

The laws of this Colony qualify every man to vote upon these occasions, who is either a member of the meeting, or whose rateable estate amounts to £48. There are several of the former who are a parish charge, and notwithstanding, any one of their votes is equal to mine, who must pay one eighth part of the whole expense of whatever building they, from a ridiculous spirit of vanity and ostentation, have a mind to erect. Among the latter there are very many of a poor and dependent state, that they dare not do but as they are bid. Among those two sorts of people, the builders have been so very indefatigable this last year, that, at another society meeting upon the same occasion, in September past, they were so near carrying their point, that they lost it but by one vote : and had it not been for a funeral which took off three of their number, they would infallibly have succeeded. They are now so very certain of success the next year, that they have already begun to triumph. One of the principal of them, with an air rather scornful, told me, that as Churchmen made them pay elsewhere, it was but right to make the Churchmen pay here, and that by only selling off a few of my negroes to pay my rate toward the building, the damage would not be very great, &c. &c. I thought it best to pocket the insult, and cast about to find some channel or other which would lead me and others of my profession, or those who had a mind to become of the profession of the Church of England, clear of their arbitrary oppression.

I have ever looked upon the Presbyterians as so abhorrent to the true principles of the English Constitution, notwithstanding their sly and boasting insinuations to the contrary, that I always considered that man who endeavoured, by every mild and moder-

ate method, to propagate the worship of the Church of England, as aiming at a very great national service. On this principle, and at this lucky crisis, I employed, this last week only, Dr. Walter, very lately proselyted to the Church, to go about among the anti-builders ; and he hath delivered me a list of nineteen families (we were five before) the heads of which are most of them possessed of small farms of their own, that willingly engage to declare-themselves, and become members of the Church of England, if I will undertake to build a Church, and get a Missionary established. They themselves say they can contribute only a small proportion of their labour in carrying on of the building ; that they cannot contribute any money, as it must be attended with the sale of part of their stock of cattle, which the maintenance of their families will not possibly allow of. One of them hath agreed to give half an acre of land on which to erect a Church ; to which I agreed, as I am told this situation is better than where I proposed to erect it on my own farm, by reason of its proximity to Canterbury and Plainfield, from whence I am promised that many will join us, and that we shall immediately have a congregation of between 30 and 40 families. Flattered with the prospect, I have seized the golden opportunity, and have engaged to pay £100 out of my own pocket, and to write to my friends at Boston, Newport, and elsewhere to beg their charitable assistance ; and have assured them of the very great probability of succeeding in an application to the Society for the establishment of a Missionary, as the very thing was proposed to me by one of their number, Capt. Harrison, on a late visit here with Mr. Porter and Mr. Smibert. The whole amount of our subscription, at present, stands thus : G. Malbone, £100 ; D. Walton, £10 ; Dudley Wade, 12s., and by others some few days' labor : a very small encouragement, this, to begin with ; but the prospect of taking off so many with fine young families from their number, and adding them to our own, cannot but be very flattering. I have, therefore, wrote to Harvey Lloyd, by whom this will be delivered to you, to beg the favour of him to promote a subscription among the friends of the Church, to enable us to accomplish so desirable an end ; to which I persuade myself you will not only, with pleasure, become a contributor yourself, but also forward it in the circle of your acquaintance,



by every method in your power : which I shall esteem so very great an obligation, that, if such a thing was possible, I should be more strongly attached to you than ever. Upon the principle of always making one letter answer for two, or as many more as I can, pray communicate this to my friend Robinson. Desire of him not to fail in his promise to me of application to Great Britain. When he was here I could not possibly think my design was any thing like so near a state of maturity : but as it is now circumstanced, beg of him to strain, but not overstretch his generosity, and to help the subscription among his friends all he can.

I am but a poor architect : but from a recollection of other edifices of this kind I have executed a small plan, of 46 feet by 30, which will, I hope, be sufficient to answer our present purposes, and is as much, I am afraid, as we shall be able to get through with : and I am determined to set about providing the materials immediately, and getting them together, so as to be able to raise the building by May-day next, and finish it in such a manner, that we may conveniently meet to worship in it by the end of next summer. This I shall certainly accomplish, if the friends of the Church, and my own particular friends, favour me with that encouragement which I think, from their kindness, I have reason to expect.

Please to accept for yourself, and also present to your good sister, Mrs. Malbone's, Miss Debby's and my compliments, and believe me ever, with the greatest respect and esteem,

Dear Sir, your most obliged friend and

Humble Servant, GODFREY MALBONE.

[*Mr. Malbone to the Bishop of Bangor.*]

*Colony of Connecticut, Pomfret, Feb'y 8, 1770.*

Pardon me, my Lord, that I presume to address you upon the score of a youthful acquaintance during the years '42 '43, '44 and 45, while I was a member of Queen's College, Oxford, and had the honor of being well known to your Lordship. It is a liberty which I should not now have dared to take, at this very great distance of time and place, were it not on the subject of religion,

of which I must consider your Lordship, from your exalted situation, as an eminently distinguished Patron.

In 1766 I quitted Newport, in Rhode Island, the place of my nativity, and all the noise and ridiculous bustle which then prevailed there, and since, in the large American towns, to enjoy that calm and settled quiet which usually attend a country retirement : and, settling myself down with my family in this place, where I have a large patrimony, I promised myself, in requital for the pleasure of a social life, at least a freedom from disturbance : but to my very great concern I found, that tranquillity was not to be purchased at so cheap a rate.

In this Colony of Connecticut, and the adjacent one of Massachusetts Bay, the religion of the Independents is the only one provided for by the Governments ; and to the support and maintenance of this the estates of all other sectaries, as well as those of the Church of England, are made subservient, with no other difference, than that rates and taxes are frequently collected from the latter, with many aggravating circumstances. This oppressive conduct, as I am informed, occasioned a complaint of one Mr. Brown, a Churchman of Massachusetts Colony, about 30 years ago, to be laid before His Majesty in Council, who was most graciously pleased to take such notice of it as to resolve, that every member of the English national Religion, wheresoever situated within the compass of his dominions, should be exempted from so intolerable a grievance. But while the matter lay before them, and before the manner of relief was decided upon, the Agent of that Colony, by his Solicitor, made his appearance and assumed upon himself, that if no public measures were taken, as they might bring a reproach on his Government in the eyes of their neighbours, that they of themselves would remove every grievance of this nature, and that no Churchman for the future should have the least cause of complaint. Here the matter then rested, till the Government of Massachusetts, (whose example was followed by that of Connecticut) so far acquitted their Agent of his promises, as to pass a most evasive law, whereby all Churchmen who could not constantly attend divine service, by reason of their remote situation in this wide extended country, were still liable to, and do now actually suffer the same high-handed oppression. It is highly probable, that at this time their





policy occasioned them to be somewhat remiss, and not suffer the law to speak in its full force, lest fresh complaints might bring their perfidy to light: but their designing never intended any thing but barely to lull and hush up the matter, that they might thereafter renew their oppression with more violence than ever: and this conclusion, any acquainted with these two Governments, has certainly a right to make, if we judge of causes by their effects.

I shall now take upon myself to trouble your Lordship with a brief narrative of my own particular case. The taxes upon my estate here have generally amounted to about one-eighth part of the whole that is charged upon the district; to the payment of which, as far as they related to the support of the dissenting worship, my deceased father would never submit: and always suffered a distrait upon his goods, which was frequently attended with most shocking circumstances of insolence; which, however, he patiently endured.

My removal hither was only meant to be temporary. What first gave rise to it was the disturbances in town occasioned by some Acts of Parliament. I thought the time until there should be a due regulation of affairs between the Mother Country and her Colonies, and until things should flow in a natural and undisturbed channel, had better be employed by me in the improvement of my estate, than to be at a home where I was a continual spectator of most disagreeable scenes: and therefore, to enjoy peace, I came up, constantly and regularly paid my taxes for the support of the dissenting teacher, without the least demur; although I, or any of my family, never attended their meetings. This people, thinking to take advantage of the quiet disposition in me, have now, from a most ridiculous and ostentatious vanity, very foolishly and wantonly undertaken to demolish their present meeting house, built but about 30 years ago, scarcely in want of repairs, and quite capable of containing their number of hearers, and erect in its stead, a monstrous great building, altogether out of proportion to their numbers, or to the circumstances of the parishioners in general, and to tax me for what they are pleased to call my proportion. To avoid so horrid an imposition, I waited upon their teacher, and attended their society meeting, and represented to them the folly and inexpediency of such an under-

taking at this time, when the universal cry of the country is poverty and distress. It was all to no purpose. "Build we will, and you shall pay the part." "You Churchmen make us pay elsewhere, and we have a right and will make you pay here."

These resolves of theirs were attended with some circumstances of malicious insolence, with which I shall not trouble your Lordship. As the law now stands, I had no other way to avoid this disagreeable oppression, and the perpetual, mortifying reflection of having furnished the enemies of our Church with so considerable a means of propagating their schism, than (as ill as I could afford it, having suffered most grievous losses at the end of last war and since,) to undertake the building of a Church, which I have done; and, with the voluntary subscription of our friends, hope to finish it upon a neat, plain and elegant plan, in such a manner that we may conveniently and decently meet in it to worship by the end of next summer. My resolution was no sooner formed and known, than twenty heads of families, who had ever been brought up in the dissenting way, quitted their meeting, and immediately signed a declaration of conformity to the Church of England. As many more out of the same society will infallibly join the Church, whenever it shall be finished, but are now kept back only from the fear of failing in the accomplishment and establishment of a Missionary by the Venerable Society. We were five families before, entirely deprived of all means of public worship, in the manner of our choice, and in which some of us had been educated; there not being a single Church in this whole extensive country: and that at Norwich (the nearest to us) is distant 22 miles. There is scarcely any one of our proselytes but enjoys a small farm, his own property; but the poverty of our country is so exceedingly great, from the great length and exceeding severity of our winters, that it is hardly possible for them to spare any thing, or very little, for any other purposes than the clothing and maintaining of a numerous set of young children, which are common to almost every family in this country, where the people generally marry as soon as they are able to dispose of themselves, without the least thought or solicitude about the poor wretches that they may be the means of bringing into the world.

This, my lord, being an exact representation of our case, I hope your lordship will kindly consent to communicate our situ-



ation, so far as to recommend us to the compassion of the Society, and use your endeavours with the Right Rev. and other respectable brethren, that a discreet and well qualified missionary may be sent to us within the course of the next summer, with such an annual salary as his wants, and the circumstances of the parishioners, such as I have described them to you, may require.

Little, very little, can be expected here at present ; but in the space of very few, perhaps an half dozen years, I make not the least doubt, that this congregation will be able to make an addition to his salary of £20 a year ; for it is morally certain that it will very soon receive a very considerable increase from the two adjoining townships of Canterbury and Plainfield. The Church, for this particular purpose, being placed upon the most southern limits of our own town, they being there torn to pieces by their own religious troubles and dissensions, will infallibly seek that repose they cannot find at home, in the bosom of the Church, where, God be thanked, universal love and harmony have hitherto prevailed, of which may He be graciously pleased to grant us the perpetual continuation.

My request to your Lordship comes by no means unattended with a reflection upon the vast unusual expense of the Society, and how great would be the increase, were they to gratify every single gentleman that might think proper to apply to them ; as he might possibly be actuated by no other motive than an unruly passion or mere whim. I, possibly, in the opinion of your Lordship, may stand in this very predicament ; but I beg you to believe that my character is not to deceive : many and great are my failings, but this is certainly not one of them, of which I beg your Lordship may be informed by the worthy bearer, one of the brethren of the Society, who favors me so far as to usher this letter to your Lordship, and who is too good and too just to favour or countenance deceit in any man ; neither would he undertake to make any recommendations at random. I must again beg your Lordship's pardon for trespassing so much further upon your patience, as to recommend to your attention the general interests of the Church in these two before mentioned Independent Colonies. It is a matter of much more consequence to Government than to you, at first blush, may appear. That they have had a long design, and proceed upon a regular system, to establish themselves

hereafter as supreme lords and masters in North America, is too notorious to have escaped the observation of any person in the least acquainted with men and things, that has lived so long among them, as to thoroughly know them. And I cannot possibly conceive that there can at present be any method taken to check their progress, and finally blast their designs, so effectual as to encourage the growth of the Church by all the mild and gentle means imaginable ; and a short, sure and certain step to produce this devoutly to be wished for event, would be for his Majesty in Council by an order, to those two Governments, to relieve those of the national established religion from the irrational compulsion of attending the worship of sectaries, of supporting their ministers, and of building and repairing their meeting houses ; to all which mortifying obedience are they made subject upon the penalty of severe fines and corporeal punishments, at the discretion of a blind enthusiastic and perhaps malicious magistrate.

Another very essential step I would recommend is, that all Government officers, of whatsoever condition or quality, that are sent upon any kind of service to America, or who receive any emoluments under the crown, be of the established religion of the nation, and that it be made a condition of their employment, as far as may be decently insisted upon, that they duly and devoutly attend the public worship of God in our Churches, and that as few occasional nonconformists as possible be sent out or employed.

It may be wisdom in Government to connive at these kind of people at home, where the Church is placed upon too mighty a rock for them to shake her stable foundations ; but here in New England a contrary policy ought certainly to prevail, where, God help her, she is struggling under the most enormous oppressions that power, malice, calumny and slander can possibly invent. This last consideration is of as much weight to the full, as the former, and if pursued cannot but have a most certain effect. My pious, very loyal countrymen being so bewitched after power and employment which gives them authority (oh, enchanting words !) that they might sacrifice, I don't know, but even their own self-righteousness, to enjoy it.

I remain, my Lord, with the greatest veneration,

Your Lordship's very obedient and most humble Servant,

GODFREY MALBONE.





[*G. Malbone to J. Robinson—Excerpt.*]

*Pomfret, April 8, 1770.*

DEAR ROBINSON :

— Within a few days I have received a long letter from Parson Troutbeck, of Boston, to this purpose : wherein, in a very friendly and pathetic manner, he laments that I should, what he calls, spend the last part of my days among the savages ; for, says he, the rustics in this part of the world are not much better than Indians. It is true enough, but pray mark the difference between an honest old English Churchman and a New England Independent. Dr. Mayhew hath said they are all *philosophers* and divines ; the latter, most assuredly, hath lied most abominably, which, I dare say, you yourself are sufficiently convinced of. The former is also vastly mistaken, when he says a man at 43 is at the best part of his days ; for I am sure he must have been but a poor miserable devil. In whatsoever it may be verified, it cannot in me, certainly, unless the order of nature should be reversed in my favour, which I hope neither you or I shall ever have the folly or wickedness to desire or expect. But to return ; though I am neither so indifferent to the good things of this world as to turn my back upon an honorable employment under the Government, and my pride will not stoop so low as to beg one ; yet I am very readily enlisted into the order of mendicants, for the general service of the national religion and Government, which, says a favorite author, are so happily interwoven and linked together, in the original frame of our constitution, that they mutually establish and support each other, and whosever is an enemy to one must necessarily be so to the other. This appears to me to be so self-evident, that the most wary bigot in the Colonies cannot contradict it and publicly maintain his principles, without betraying himself and the cause he would defend. Why, then, should those who are professedly friends to both, be any longer preposterously subject to the ecclesiastical tyranny and dominion of the Independents in these two Colonies of Connecticut and Massachusetts, where as much pains is taken by their teachers to keep the common people ignorant of the liturgy of the Church of England, as the priests in the Roman Catholic countries take to keep theirs from the use of the Bible ? This is

a fact I never should have dreamed of, and but lately have been convinced of its truth ; for I very much question whether, out of my own family, ten persons in the very large township where I live, ever saw a Common Prayer Book, which many of their principal people have confessed to me since I have undertaken the establishment of a Church in Pomfret, and have shifted a few books which I had in my family into as many hands as I could conveniently place them in ; and you cannot well imagine what an effect it hath had in opening the eyes of these people, who have been orally taught to consider the liturgy of the Church of England as upon the same footing with the Mass Book of the Church of Rome. But now they have seen, they highly approve and are delighted with it, since they have found it perfectly conformable to the Scriptures, the contrary to which they had always been instructed to believe. You find that the very great aversion of these people in general to the Church arises only from their total ignorance of its manner of worship. If, therefore, in the number of your acquaintances, you should find one or more pious persons who would be pleased to do an act of real charity, which also in its consequence must infallibly redound to the advantage of our national Establishment, you would do well to prompt them to employ a few guineas in the purchase of Common Prayer Books, bound up in ordinary but strong bindings, together with a Companion to the Altar, and Prayers, and Meditations, suitable to a sacramental preparation, according to what the Church of England requires from her communicants, and Tate and Brady's version of the Psalms of David, and contrive to send them to some friend in Boston or Newport, who would send them to me by the first opportunity ; which, if I require, I promise to be a most faithful almoner, and to distribute them all in the hands only of such persons as I may be persuaded will make a proper use of them, and are absolutely unable to purchase them. I can fancy that I now see you smile at the humble simplicity of my proposal ; but, upon my honor, such a step as this, properly executed, will have more good consequences than you can be well aware of. From my opinion, though with the utmost respect and submission do I speak it, the ministry cannot possibly take a more effectual step to humble the overgrown pride of the Independents in these Colonies (who would, undoubtedly,



notwithstanding their much vaunted loyalty, very gladly exchange monarchy for a republic, so very compatible with their religious system) than to encourage the growth of the Church by every moderate method in their power; and if any of the gentlemen I have mentioned in the former part of my letter, especially on this occasion, have the ear of the ministry, and will adopt my principles, and will oblige me so far as to undertake, at my recommendation, to prevail upon them to propose it to his Majesty to exempt, by an order to those Governments, all Churchmen whatsoever from the shameful necessity of attending the worship of dissenters, the support of their ministry, or the building or repairs of their meeting houses, (whether they are or are not situated at a convenient distance for attending the public worship of God according to their own mode) it would contribute more to it than any other thing whatsoever; for these people, just at this time, are so torn to pieces by their own religious feuds, that they are separating in vast numbers from their own Colony establishments; and the rigor which is practised upon them in their public ecclesiastical censures, as well as by collecting upon them the rates for the maintenance of those ministers whom they have deserted, that they will soon very gladly become conformists to the Church, were it only to shake off the yoke which now galls them so severely. But this is not all; they are really become friends to the Church, which they call their Mother, and say where there is one in the Colony they wish there were twenty, for they had much rather be under her government, which is kind, than that of their sister meeting, which is very cruel and despotic.

You see, therefore, and from what knowledge you have acquired of the people of this country, you cannot but be sensible of the great and good effect such a measure would produce. Suppose, then, you were to throw yourself into the way of as many of my before named former acquaintances as happen to be on the right side of the question, as you may readily be informed, and get introduced to them as at my request; when you may tell them what a sensible obligation they will lay me under, as a friend to the Establishment, by contributing every thing in their power to produce such an event. I desire you would not neglect this, unless you are morally certain it would be effected without.

The acquaintance procured to you by this means may, proba-

bly, also, very much contribute to facilitate the accomplishment of whatever affairs of your own you may have in view; and certainly cannot prejudice them: and, should such a step be judged necessary, I now give you and Capt. Harrison the utmost liberty to make the same free use of my name, by affixing it to any paper, memorial, or remonstrance that you may judge necessary to be presented to any person or board, for the general interest of the Church of England, only in these parts. You very well know from the letters that either you or Capt. Harrison have seen written by me, upon this occasion, upon what complaints or ground-work the procedure may be founded; and, strictly conforming to them, you may sign any instrument for me as strongly as you please, and, sending me a copy, I will own it in this country: nor shall any one ever know that either of you had any concern in it; for I am very willing to take the whole resentment upon myself; as God knows I am not afraid of them, either singly or in crowds.

I found, by the last Court Calendar, that Dr. Egerton hath been transferred from the See of Bangor to that of Litchfield and Coventry. I am afraid Dr. Moffatt, who took his letter from me to forward to Capt. Harrison, had not the precaution to mention his name in the letter which enclosed it. If he did not, Mr. Harrison may be led into the error of waiting upon a wrong person with it, who will have good reason to be much surprised at the reception of so unexpected a letter from an utter stranger. But I am in hopes his present lordship of Bangor will be so kind as to forgive the little trouble which this must occasion him; since he cannot but be sensible, from my situation at so great a distance, how the unlucky *contré temps* arose. Neither do I expect that, on this account, my letter will be less favorably received by my former friend, the now Lord Bishop of Litchfield and Coventry; to whom, if you can procure the honor of paying your respects in person, it may possibly be of very great advantage in helping forward the affair in view, as you may inform his lordship in a personal conversation of the great many little incidents which may then be very properly laid before him, and which, perhaps, may not be thought worthy of finding a place in a letter.

You cannot imagine how very much you will oblige me by an early information of the kind of reception my letter to him may





meet with, and what may be our prospect of success in the grand point, as well as that of establishing a Mission at Pomfret.

It would be but very ridiculous for me to attempt to give you any information of public occurrences from this quarter, which would not be very stale. All that I shall therefore say which may probably be new to you is, that from a hint which my brother hath given me of my friend Paxton's great uneasiness at Boston, and an inclination of retiring to a distance from the very disagreeable, not to say unsafe situation there, I have sent him a most cordial invitation to accept such conveniences and protection as the manor of Kingswood may afford him.

You have now a whole Sunday's work before you : I shall, therefore, only desire you to address any letters that you may favour me with, to my brother at Newport, which is the most sure channel of conveyance,

And to believe me, full as much as you can wish me,  
Dear Robinson, your faithful

G. MALBONE.

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[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, Oct. 8th, 1770.*

Sir :

— The 26th of April last I preached a lecture at Danbury, and attended service there the Sunday following. A large, devout congregation gave attendance, and I baptized 4 children. At the earnest request of the church-wardens, &c., at Hartford, 80 miles distance, I preached there, on Trinity Sunday last, to a numerous congregation, (whose attention and behaviour was good, the principal part being dissenters,) and baptized. They have applied for advice and assistance, being involved in a contentious law suit, in defence of the rights of their Church, an encroachment having been made on a piece of land lately bought and sequenced to build a Church upon, and a beautiful foundation of hewn stone laid in place of the one removed. It appeared to us in Convention to be a wicked design of a powerful family, so to demolish the Church there that it might never rise ; and, as we judged the claimant had no right, in law or equity : and as such con-

duct, as we were told, was disapproved of by many of the dissenters, we could not but approve of the professors of the Church seeking a redress of such a sacrilegious alienation. In the meantime, to support their efforts, the Rev. Mr. Leaming preached there Sunday after Convention, and the Clergy in general engaged to take their turns : but we particularly recommended them to the care of the Rev. Mr. Peters. From Hartford, I crossed the country to Litchfield, and attended the Convention on Wednesday, in Trinity week. Mr. Peters preached to a large congregation, and universal acceptance. From Litchfield, by advice and at the request of some gentlemen who came there with the expectation of meeting Dr. Auchmuty, or Rev. Mr. Inglis of New York, I crossed over to Sharon, where I spent the following Sunday very usefully ; and on the Tuesday following went to the north precinct of the Colony, in the Province of New York, and attended the opening of a new Church there, built in a zeal to promote the interest of the best religion and best Church in the world. A great body of people assembled, behaved devoutly, and at their request I attended two services, and preached ; 14 children were brought to be baptized. They are like sheep without a Shepherd ; are very desirous of and want better instruction. As the Clergy in New York were so remote, and the people were providentially disappointed of meeting with Dr. Auchmuty, or Rev. Mr. Inglis, one or other of whom had appointed to attend our Convention, and visit the back parts of their Province, they applied for advice under their deplorable situation, and the Convention advised to their employing Mr. Hilyard, a worthy young gentleman who lately graduated at Yale College, to read prayers and service to them, and parts contiguous ; and we hear he is engaged in that service. Antinomian and anabaptistical principles are much revived and industriously propagated, and our holy Church wants nothing more under God than an effectual establishment and protection of the Government, an American Episcopate, and better ability to support itself, in order to its increasing and prevailing. Many of the dissenting churches are involved in religious disputes and contentions ; and religious liberty is as warmly contended for as civil, whereby they are breaking and crumbling to pieces, into parties and factions, and we think the effectual support and encouragement of our national religion, not only the best to



promote true religion, but the greatest wisdom even in a political-view, to curb the ambition of a domineering sect, and unite us more effectually with our mother country. I wish to see no abridgement of any Sect in their religious liberty, but I hope whenever we are favoured with a Bishop, he will be clothed with such power and privileges, as will support the honor and dignity of the office. Permit me to add my duty to the Venerable Board, and prayers to God to bless, prosper and reward all their work and labor of love, and subscribe with greatest esteem and best wishes to

Yourselſ, Rev. Sir, your most obedient,

Most humble Servant and Brother in Christ,

EBENEZER DIBBLE.

[*Rev. Mr. Learning to the Secretary—Extract.*]

*Norwalk, Connecticut, Sept. 29th, 1770.*

Rev. Sir :

— When I first came into this Mission there was a spirit of opposition between the Church people and dissenters, which I supposed to be unfriendly to the cause of true religion, and used all proper measures to extinguish these false fires ; and now there seems to be a friendly intercourse between the parties, which has produced the good effect, that the dissenters esteem the doctrines of the Church as pure evangelical truths, and whenever their ministers preach anything contrary to our doctrine, the people always blame them for it.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Dec. 26th, 1770.*

Rev. and dear Sir :

— I continue my visits to Moodus, Millington, East Had-dam, and Chatham, 30 miles off. I have been with them four times this year, as I have attended them the three years preceding, preaching 5, 6, sometimes 7 times at a visit, from house to house among them. After much labour and diligence in acquainting them in the nature and design of the Lord's Supper, I

administered to 15 communicants, and had about 200 hearers. On the 25th of November last, baptized 2 children and 1 adult, the rest of whose family I had formerly received into the Church : their devout behaviour and zeal to be instructed in our solemn worship afforded me great pleasure.

However, they have their trouble from the Independents and Congregationalists, falsely named here Presbyterians, who seize their cattle to support their teachers and meeting houses : nay, some who have been professors of our Church 30 years ago are now ordered to pay rates to their collectors, but are resolved to prefer a jail. I am heartily sorry for the restless, implacable spirit of the enemies of our Church, and can devise no way to relieve them, unless the religious Society would appoint me to attend to them. I'm willing and able. I have, as I said, officiated among them for 4 years, rode many hundred miles of hard roads upon their account, and, except one barrel of flour, never received any recompence ; no, not even my travelling expenses ; they are poor. The bearer hereof is Squire Stewart, his Majesty's collector of this port, and my parishioner, a very worthy, sober, sensible gentleman ; a great ornament to religion, and blessing to our Church. He has exerted himself most incessantly to regulate our affairs, hitherto in great confusion, and been very instrumental in making my house more decent and convenient. To him I presume to refer you for parochial and American news. I hope to see him enrolled among the number of my worthy patrons, and restored to us in health.

[*Rev. Mr. Vicks to the Secretary—Extract.*]

*Symsbury, Dec. 26th, 1770.*

Rev. Sir :

My Mission is in its usual prosperous condition. The good people of Granville, in the Province of Massachusetts Bay, are very anxious to be included in my Mission, by the venerable Society's appointment. They are still oppressed by taxes for the support of the Independent minister of that place, which burden the Society's compliance with their request would, perhaps, exempt them from. They would attend at St. Ann's Church,





where I perform service one Sunday each month. If they were excused from paying taxes to the support of the dissenting interest, they seem willing to contribute about £2 or £2 10s per ann. towards my support, which is as much as they conveniently can, the greater part of them being needy. The people of Symbury appear willing that the people of Granville should be gratified in the above mentioned point. —

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, in Connecticut, Dec. 6th, 1770.*

Rev. Sir :

Since June, 1770, I have baptized 9 infants in Hebron. I having received no orders from the Society to visit the people in the new settlements up the Connecticut River, about 200 miles north-east from Hebron, as mentioned in several letters I wrote you ; yet, having frequent solicitations from the settlers, and the advice of the Convention last June at Litchfield, who thought it truly interesting to the pious designs of the Society, I undertook the tour, hoping that these things, together with my sincere endeavour to promote the interest of true religion, would be judged sufficient exculpation for my not waiting for your particular orders. Therefore, upon the 10th of September I left Hebron, taking my clerk with me. We arrived among the poor emigrants upon the 16th day of said month ; the bank of the west side of the River is in the Government of New York, lately taken off from New Hampshire Government, a territory now sufficient for two large counties, viz: Cumberland and Gloucester ; the latter having only one Independent teacher, (poor enough,) the former without any kind of teacher. Yet in both Counties are several thousand souls, who live without the means of grace, destitute of knowledge, laden down with ignorance, and covered with poverty. On the east side of the River are many settlements begun, whose inhabitants much resemble their neighbors in every uncomfortable property. Among those people I spent four weeks, travelling from place to place, preaching and baptizing; the people being careful to attend divine service ; many waiting for a Clergyman to reside among them ; viz: in the towns of Claremont,

Stratford, Thetford, Moretown, Windsor, Oxford, Haverhill, and being so nigh one another that one Clergyman might accommodate the whole. In October I travelled west from the River, in a pathless wilderness, by trees marked and by the compass ; crossed the Green Mountains, 16 miles over, which begins at the sea at New Haven, extending north-east to the River St. Lawrence, and form the heights of land between the two Rivers, viz: the Hudson and Connecticut. On the west of this mountain are the towns of Windsor, Arlington, &c. Here are a number of very serious Churchmen : with them I tarried three days, preached and baptized, and was much pleased with their rubrical devotion and zeal for religion, which is owing much to Capt. Hawley, a worthy, good man ;—from thence I travelled west to the Hudson River, and arrived at Fort Miller, 50 miles north of Albany. Here I spent several days visiting the people, preaching and baptizing : here are wanted two Clergymen very much. From thence I continued my journey south-west of the Mohawk River, preached at Schenectady, from thence to Albany, thence to America precinct, Sharon, &c.: tarried several days, and performed divine service among them. This America precinct stands in great need of a Clergyman. From thence I went to Woodbury and spent one Sunday, from thence to my own house upon Nov. 6. On this occasion I baptized 35 infants and buried 1, preached as often as every other day, travelled 700 or 800 miles in a way so uneven that I was in peril oft. O, God be praised for my preservation, and that I am alive to pity and to pray for those in the wilderness.

The spirit of colonization seems worthy of all encouragement from the patrons of Great Britain, as thereby very soon its dominion will reach from sea to sea ; his Majesty's quit rent arising from the land on which these settlements are forming, would support a Clergyman very well, by joining two or three towns together. Crown Point is a convenient place for the seat of a new Government. If this might take place, it would take in those 140 townships patented by the late Government of New Hampshire, west of the Connecticut River, in each of which the Society have a special grant of one right of land : but they being now affixed to New York, many jars and great confusions are visible among the first patentees, by grants and new locations from the Government of New York. This is no small impediment to the settlers ; a



new government is not a little wanted to usher in settler's peace and religion in these parts.

Considering my duty to the Venerable Society, and to you who gave the American Clergyman so much pleasure in being Secretary, I must conclude my narrative, by begging my prolixity may not be considered as impertinent, since I could not give a tolerable idea of my journey in fewer words. I must confess the prospect existing in my mind of future accessions to the best of Churches, in such as shall be found in these new plantations, fill me with a principle of enthusiasm, which guided the primitive Christians to wander about, &c., being destitute; and, was my ability equal to my inclinations, I would choose to spend my life among them, and so fly from the midst of these sons of liberty and prosperity, who imagine his sacred Majesty is capable of rebellion against his supreme subjects in America. Be this as it may, the Clergy and Church of England, in Connecticut, want many supports to make them equal (in temporals) with the various sects who ride with whip and spurs. We are curing our troubles as the early Christians prevented theirs—by our prayers and tears, and we hope a deliverance at last, if we quit the mortal scene with “well done.”

If what I have done in the preceding half year shall be approved of by the Society, it will add to my happiness, and be a stimulus touching my future conduct in this pauper and contending part of the Kingdom of Great Britain. Having no inclination to dissemble, no inclination to turn between Charles and Oliver, I seek to live obstinately just; hence must bid adieu to the laurels natural to the fond admirers of Hugh Peters, my grandfather's uncle.

Trusting in the Lord, Rev. Sir, I am

Your and the Society's very humble Servant,

SAMUEL PETERS.

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[*The Case of the inhabitants of Pomfret and Canterbury, in Connecticut, who pray that the Society will allow them a Missionary.*]

Godfrey Malbone, Esq., late of Newport, in the Colony of Rhode Island, who was educated at Queen's College, Oxford, and who has always distinguished himself as a zealous friend and

supporter of the Church of England, in Sept. 1766, removed into Connecticut, with an intention of improving and cultivating his estate, which is very considerable, situated at Pomfret in the Colony.

John Apin, Esq., late of Providence, in the Colony of Rhode Island, an eminent lawyer and zealous Churchman, removed about the same time to live on his estate in Plainfield, adjoining to Pomfret, in the same Government.

Both these towns lie on the road leading from Providence to Norwich, about 30 miles distance from the former, and 20 miles from the latter, and there is no Episcopal Church nearer than these two places. They and their families have been altogether deprived of the benefit of attending public worship. Pomfret, being a large and well settled town, is divided into two districts, with a meeting house in each. In the year 1769, a majority of the inhabitants of the district where Mr. Malbone resides, in number though not in property, came to a resolution to build a new meeting house, notwithstanding the one they had, had not been built above thirty years, and was sufficient, and in all respects fit for the purposes of the district.

This measure begot great feuds and animosities among the people, and Mr. Malbone, having been assessed £100 towards the erecting this new building, although neither he nor any of his family ever frequented it. Several families declared their intention of conforming to the Church of England, provided a place of public worship could be built, and a Missionary be obtained from the venerable Society for the Propagation of the Gospel in Foreign Parts, and being headed by Mr. Malbone, they set on foot a subscription for building a Church, and they were immediately joined by several of the inhabitants, headed by Mr. Alpine and Dr. Walton.

The subscription proving very successful, and Mr. Malbone himself having contributed £100, a Church was soon begun, to be built on the confines of the three towns within mentioned, which makes it equally convenient to the inhabitants of each, and being now finished, and about 40 families having subscribed to become members of it, they hope and pray that the Venerable Society will be pleased to allow them a Missionary, with an appointment of a salary, and they will contribute on their part, from time to





time, towards a support as far as lies in their power, and they will also build him a proper dwelling house, and assign him at least 20 acres of land for a glebe.

Mr. Malbone represents that the prejudices of the people against the Church of England arise, in a great measure, from their ignorance, and that he has, by distributing a few religious books among them, been instrumental in bringing many to a right way of thinking; and he suggests that a small collection of Common Prayer Books, Companions to the Altar, Prayers and Meditations preparative to the Sacrament, and Tate and Brady's version of the Psalms of David, will be a very acceptable present to them.

He further represents the hardships of the laws of Connecticut, which oblige those that are members of the Church of England, to contribute towards the support of the dissenting form of worship, &c., and flatters himself that, through the intercession of the venerable Society, and of the dignified Clergy of England, with his Majesty's Ministers, this grievance might be removed as was in part in the Massachusetts Bay, about 30 years ago. For a more circumstantial account of this laudable design, of the religious affairs of the Colony of Connecticut, and of the advantage that will result from it to the cause of the Church of England, as well as Civil Government in America, several letters from Mr. Malbone are herewith submitted to the perusal of the venerable Society; and there is no doubt but that every gentleman that is acquainted with that part of the world, will confirm what he advances on these different heads. Sir Francis Bernard, Bart. Lieut. Gov. Franklin, Dr. Johnson, Dr. Breynton, Joseph Harrison, Esq., and the Rev. Mr. East Aphorpe, who are all now in England, are particularly referred to. —

[Rev. Mr. Dibble to the Secretary.—Extract.]

*Stamford, Connecticut, N. England, April 10th, 1771.*

Rev. Sir:

With persevering diligence I continue my attention to the duties of my extensive cure. The fatiguing service of my allotment, from my entering into the Mission, is alleviated with the

hopes of having, by the blessing of God, been subservient in promoting the most important interest of my brethren by nature and grace.

My parish in all parts remains in a good state. I attended divine service and preaching at Danbury, 10th of Nov. last, upon a Colony thanksgiving, and Sunday following, to an agreeable, devout congregation; and hope that much good will come out of their religious confusions. The people are generally disposed to be religious, and inquisitive after knowledge, but are most unhappily divided in sentiment. Compassion again induces me to set off again for Sharon on Monday next, to attend a Colony fast with them the 18th instant, and having appointed Sunday following to perform divine service at the new Church in America [precinct,] in New York Province. Every mischievous consequence to the interest of religion, I fear, will ensue upon their being neglected in that quarter: the most zealous and well-disposed being discouraged, seeing so little prospect of obtaining the settled administration of religion among them. —

[Rev. Mr. Hubbard to the Secretary.—Extract.]

*New Haven, July 8, 1771.*

Very Rev. Sir:

— I have been able, thank God, with little or no interruption, to perform my Sunday duty, (besides occasional weekday lectures) to a decent and sober congregation, both at New Haven and West Haven, which people, even in the opinion of dissenters, are a sober, regular and good sort of people; steady and exemplary in their attendance upon public worship, and I trust most of them make a regular progress in their holy profession.

The number of families in New Haven are now, I believe, nearly one hundred, and in the parish of West Haven about thirty-five; in the former of which places I have added since my last 2 to the number of my communicants, and 3 in the latter.

In N. Haven I have baptized 33 infants and 1 adult; in West Haven 8 infants—buried 3 corpses, married 5 couple.

I continue occasionally to preach and give the Sacrament at



Guilford, and have performed sundry lectures in parishes adjoining New Haven, to people well affected toward the Church.

[*Rev. Mr. Vicks to the Secretary—Extract.*]

*Simsbury, Sept. 11th, 1771.*

Rev. Sir :

There are in the neighborhood of Simsbury, within the limits of other towns, several dispersed people who have been constant attendants upon my performances, and some of them communicants with me ; and who have, according to their abilities, contributed towards my support, and have been for several years past allowed by government to be Churchmen, in the meaning of the laws of this Colony, and consequently exempt from the greater part of the taxes for the support of the dissenting denominations of religion ; but of late have been distrained of their goods, and some of them imprisoned for dissenting taxes or rates. Thereupon they applied to the proper courts of justice for relief ; and those courts insisted on their producing some proof of their being put under my care, which not being found, was one cause, or at least excuse, for determining the case against them, to their great expense and damage.

[*Rev. Mr. Beach to the Secretary.*]

*New Town, Connecticut, Oct. 2d, 1771.*

Rev. Sir :

I have received 25 Common Prayer Books with a large number of pious tracts, the gift of the venerable Society, for which I return my humble and hearty thanks, and have carefully and conscientiously distributed them among the poorest of my people ; they returning their earnest thanks to the venerable Society. It has given me no small pleasure to observe, that some of them received this charity with as much gladness and satisfaction, as many would have received an estate, which unexpectedly befell

them. As to my *Nat. Paroch.*, which, in a constant way, I have sent every half year, I beg leave to vary from the form, for once, in this manner, viz. : in my two Churches there are 327 actual communicants. In Reading my hearers at once are about 300. There is a meeting of Presbyterians about two and a half miles from our Church, in which the congregation is not so large as ours. In a manner, all the inhabitants who live near the Church join with us ; scarce any go by the Church to meeting. At New Town my congregation consists of about 500 hearers at a time. Here also is a meeting of Independents, who have also renounced Presbyterianism. Their congregation is about half as large as ours. Though, at the first setting up of the Church in these parts, the dissenters discovered a very bitter spirit, yet now we live in more friendship and amity with them than they do among themselves.

I have baptized but one adult this half year, viz. : a woman about 25 years old. I commonly baptize 100 infants in a year. I constantly perform divine service, and preach twice on Sundays, alternately at Reading and New Town, and on other holidays.

I am, Rev. Sir, the venerable Society's and

Your most thankful and obedient, humble Servant

JOHN BEACH.

[*Rev. Mr. Tyler to the Secretary—Extract.*]

*Norwich, in Connecticut, Oct. 9th, 1771.*

Rev. Sir :

— In the year 1763, while Mr. Beardsley was the incumbent missionary here, the Governor and Company of his Majesty's Colony of Connecticut, in New England, granted to the Parish of Chelsea, in which I reside, being part of the town of Norwich, certain excise monies, the property of the Colony, to the amount of £210 sterling, and also the Colony rate or tax (during the said Governor and Company's pleasure) arising in said parish (except the part of said tax which is raised for sinking the Connecticut paper money) near one-fourth part of which is now paid by





the professors of the Church of England, for the purpose of building a dissenting Conventicle, and maintaining a dissenting teacher, which grant is still continued, and several instances of the like nature are done in other parishes in this Colony, where the Church of England prevails, notwithstanding a certain law of the Colony, by which the professors of the Church of England under an incumbent are (said to be) exempted from paying any taxes to support ministers or build meeting houses for the present established Church of this Government; that is, non-conformists. This act, though specious in appearance, yet is of but little service to the professors of the Church of England. All Churchmen, remote from, or not under incumbents, are obliged to pay to the support of fanatical worship; and those who have lost their minister, while destitute, are exposed, and often, to pay to the dissenting ministers; and those under incumbents often have their goods taken from them by distress, for the support of fanatical teachers, without being able to get satisfaction, by this evasive, equivocal law, when judged by prejudiced justices, party and perverted magistrates, and interested, fanatical juries. This law for the relief of Churchmen requires their having professed the Church of England, without telling before whom this profession shall be made, and in what manner; and different courts determine this matter differently, and the same court at different times. And the said Churchman shall live so near to an incumbent missionary that he can conveniently, and does attend. But who is to judge how near he must live in order conveniently to attend, and how often? No Churchman, to be sure, but their enemies. And there is also an almost endless variety of other ways by which this law is rendered useless to Churchmen. I have had no lawsuit myself respecting this matter; but other missionaries and their people have, even lately, in which judges and juries have made use of subtleties and evasions, to prevent the professors of the Church from enjoying toleration. How unreasonable is it that the national religion, which tolerates all other Protestants, should not be tolerated in this pious and godly Colony of Connecticut! Must the national Church be forever persecuted and trodden under foot in New England? It would be a most kind and Christian act in our brethren in Great Britain, to secure an order from the Government there, or from the King and Council, to the Colonies

of Massachusetts and Connecticut, prohibiting those Colonies from distraining for taxes from Churchmen in any case for the support of the dissenting worship. And I do particularize here oppressions which G. Malbone, Esq., and the rest of the professors of the Church in Pomfret, and parts adjacent, have met with on account of religion, as you have doubtless heard something of it, and will, I trust, hear more, and likewise from other places.

On the 12th of April last, I opened the Church at Pomfret, and have preached there several times to that new assembly of converts to the Church of England, who but a little while ago were utterly unacquainted with our methods of worship; yet are now very zealous and devout, which hath been principally effected by the aforesaid Godfrey Malbone, Esq., who is a worthy friend of the Church of England, and formerly attached to the Government in Great Britain. The favourable attention of the Society to the Church in Pomfret hath been a very timely encouragement to them, and hath given them new life and vigor, in their persecuted state, and I doubt not will be of much importance to the cause of religion.

The professors of the Church of England in this Colony are, to my knowledge, almost to a man, hearty friends to the British Government, by King and Parliament, to which they think every part of the British Empire ought to be subject, and are universally zealous for an Episcopate. What little toleration they enjoy is solely occasioned by some degree of fear which our rulers still entertain for the British Government, and of losing their invaluable charter, as they term it.

We lament the opposition which the Virginians and some others (where the professors of the Church of England are the greatest part) have made to the British Government, and the coldness, or rather utter inattention, of a great part of them to the cause of an American Episcopate; and we are afraid that the King and Ministry will judge the professors of the Church of England in these Northern Colonies, too much by those unworthy and misguided professors of the Church in some of the Southern Colonies, and so unhappily withhold from us that particular favour and protection which they would otherwise favour us with.

I remain, Sir, your obedient, humble Servant,

JOHN TYLER.



[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, in Connecticut, N. England, Oct. 9, 1771.*

Rev. Sir :

Whoever contends earnestly for the faith, must expect to pass through evil report and good report. The rise and progress of our holy Church out of the ruins of fanaticism, is viewed by every sect with a jealous eye. Like rising Christianity, they gladly combine and lay their heads together, to prevent us, if possible, from enjoying the privilege of our birthright ; cruelly upbraiding us with the want of that perfection in government which they vainly claim and boast of, in virtue of the act of toleration. We hope to see a check to their thirst after dominion, by an effectual support and encouragement of our national religion.

We envy not our dissenting brethren in the liberties they are indulged in, and only wish and pray for like indulgence in our profession, and full enjoyment of the blessing of the Church of which we have the happiness to be members. —

[*Rev. Mr. Viels to the Secretary—Extract.*]

*Symsbury, in Connecticut, Dec. 26th, 1771.*

Rev. Sir :

— I once more repeat my thanks to the venerable Society, for the kind, constant support they afford me.

As to the state of my Mission, it nearly keeps its growing good, notwithstanding our having lost many the last two or three years by deaths, by emigrations, and by the zeal of dissenting ministers, in prepossessing the minds of Churchmen's children in their own favour. In most parts of my Mission there is a more harmonious temper between my people and the dissenters than formerly. I know of but two professed Papists and one Deist in Symsbury. All of them come often to Church, and one of the Romans lately procured me to baptize one of his children, and behaved with much devotion during the occasion. Some time ago I wrote the venerable Society, that there are some steady, conscientious people who live dispersed in several townships near Symsbury, who have

always been reckoned within my Mission, and have attended on my ministry ; but of late have been denied the toleration which the laws of the Colony allow to Churchmen in general, from a pretense that the venerable Society do not acknowledge them to belong to their Mission at Symsbury. I was called on as a witness, in some cases concerning them, but was not able to produce anything express enough to convince a court and jury legally. The good people reside in Windsor, Washington, New Hartford, Bedford, Southwick and Suffield. —

[*Rev. Mr. Graves to the Secretary.*]

*New London, Jan. 1st, 1772.*

Rev. Sir :

As it was my duty, I ought and would have wrote long since to my Venerable Patrons, but as you justly wondered in your last that Mr. Honeyman never wrote to the Society about the Indian donation at Charlestown, I determined, after writing twice to him in vain, to inquire into the matter myself : accordingly I waited on Col. Champlain, who, with his father, were zealously instrumental in procuring the land, and confirming it to the Church of England, by a deed which is now on record, from which you have an attested copy. After many Novanglian harangues and circumlocutions too tedious to repeat, I asked him if the Society would send an authority to some of their Missionaries to take possession of the land in their name, would the orders meet any opposition. He answered, “you may be sure I have fenced and secured it for the Church of England :” he also said, “Finding the timbers of the Church rotting, &c., I had the building valued, took it down, and with it helped to erect a tavern for my son.”

Now, if you please to give proper orders, I will demand it according to law, if he hinders my taking possession of it in the Society's name, and serve him with an ejectment. If I regain it, I hope my Patrons will let me enjoy the profits of it, upon my preaching occasionally at Charlestown. I am told it is worth about \$20 per annum, which would scarcely defray my trav-





elling expenses, it being 30 miles off. If I did not recover the land, the Society might consider me as they please ; but I doubt not the possession. Let me add, as the conversion of the Indians would be my grand aim, I presume no other Missionary would be equally agreeable to them, having been long acquainted with them and the other four nations around me, to whom I am the only Missionary who has done duty these several years. They are naturally a cunning, jealous people, and only to be drawn in their own way ; they have proved me to be their friend, (as Sir Wm. Johnston well knows,) and often consult me. Though I presume donations to Churches cannot be forfeited by 21 years uninterrupted possession ; yet, in lawless governments, (such as I take ours in New England to be,) 'twould cost much trouble and expense to recover them ; and I suppose those lands have been out of the Church's possession 18 or 20 years, so that something must be soon done. The Society's prerogative, not my interest, is my grand view herein. I stand ready to obey their orders. My parishioners increase but slowly ; neither will our poverty suffer us to enlarge, or hardly support our tottering Church, else I know they would increase. Since my last, I have buried 3 persons, married 5 couple, christened 5 children : on Sept. 22d baptized a young woman by immersion, born and educated a Quaker, but whom I brought over to the Church and thoroughly instructed in our ordinances, discipline and worship ; who, with her father and mother attend our service. The spectators standing upon the sea shore were very numerous, behaved very decently, and were very well pleased with the whole performance. Her courage in going into the cold water, and Christian gravity were remarkable, and gave me inexpressible satisfaction. Sickness has prevented her ratifying her covenant at the Lord's Table with her mother.

I have done duty in places from seven to twelve miles northward from this town with incredible success, having brought over several of the best and richest dissenters to our Church by spreading the Gospel, and explaining our discipline ; especially the expediency of infant baptism. In two families I christened six persons from 14 years old and under, besides 6 children in other places. In performing duties here I have rode near 80 miles, all at my own expense, even to the hiring of horses.

I have rode to another place 24, and to another about 30 miles off, preached in them and the adjacent parts, since last spring, 23 sermons ; travelled in going and returning 324 miles ; baptized 11 children ; in the spring administered the Lord's Supper to 30 persons in Modus and Chatham, on 2 Sundays, my own Church having been supplied ; and on Nov. 17, administered the Sacrament to 28 persons in the latter, for all which trouble they only provided me with a horse, the charges being my own.

To advance our Apostolic worship is, and shall be my study and practice, where I spend and am spent. I can assure the religious Society, besides discharging my duty at home, I embrace every opportunity of being spiritually useful abroad : and great success attends my efforts ; new conformists frequently declaring for our religion, though some teachers have threatened almost to excommunicate any daring to hear me, and others have publicly forbid our Church books to be borrowed, heard, or read. But none of these things move me, but rather excite my zeal and invigorate my resolution to persevere, and obey the commands of my Divine Master. I cannot fight long under His banner, but while I exist, will, by grace, redeem the time, and double my diligence in His vineyard. I must not conceal the Christian resolution of my hearers in Chatham, and the adjacent places : the audience increasing daily. Though they are not able to build a Church, they have begun to erect a large shell of an house among themselves. I hope, should my life be spared, to send you an account of a Church being erected at a place called Colchester, about 12 miles from Chatham, where 'tis highly probable I shall have a large number of conformists added to our Sion. As my present success is a powerful motive to persevere, I am persuaded it gives substantial pleasure and spiritual exultation to the pious encouragers of promoting the Church of England in these parts, and to the honourable and religious Trustees of their charitable donations. The harvest is great indeed, the labourers few : though the Church in several places is persecuted, she increases. That the Holy Spirit of God may enlarge the hearts of good people to contribute, and direct the religious Society to discharge their weighty trust, is the hearty prayer of their, and good Sir, your most obedient, humble Servant and affectionate Brother in Christ,

MATT. GRAVES.



P. S.—The blessing of a Bishop would make true religion and loyalty overspread this land. Hasten, Master, O Lord ! a truly spiritual overseer to this despised, abused, persecuted part of the vineyard, for Christ Jesus' sake, *Amen ! Amen !*

[*The Clergy of Connecticut to the Bishop of London.*]

*Connecticut, in New England, May 29th, 1771.*

May it please your Lordship :

We, the Clergy of Connecticut, in voluntary Convention, viewing the distressed and truly pitiable state of the Church of England in America, being destitute of resident Bishops, beg leave to renew our address to your Lordship in behalf of it. We, may it please your Lordship, should be highly criminal did we entertain the remotest doubts of your Lordship's readiness to exert your whole influence, upon all proper occasions, to remove the cause of our complaint, and to obtain an Episcopate for the poor, suffering Church here : and we desire to say, though with due deference to your superior judgment, that such an occasion now presents itself. At home it seems the divisions are greatly subsided, and here the plan upon which Bishops are desired to be sent has been fully explained, and is universally approved, so that none oppose it but those who do it out of malice, or mere wantonness. What then can now hinder so good a design from being carried into effect ? We, may it please your Lordship, apprehend it a matter of great importance, considered in every view, that the Church should be supported in America. There never were so few rebels, there never were, in proportion, so many loyal subjects bred in any Church, as has been in the Church of England. There never was a Church upon earth, since the first century, in which the great doctrines of Christianity were so plainly taught, or that was so wisely calculated to train up her sons in a manly virtue, a sincere piety to God, and a universal charity to men. But this Church cannot be supported long in such a country as this, where it has so many and potent enemies thirsting after universal dominion, and so many difficulties to surmount, without an Episcopate ; which in any country, is at least essential to the well being

of the Church. Must it not then be surprising, and really unaccountable, that this Church should be denied the Episcopate she asks, which is so necessary to her well being, and so harmless, that her bitterest enemies acknowledge it can injure none. While Roman Catholics in one of his Majesty's Colonies are allowed a Bishop, and the Moravians are indulged the same favour in another : nay, and every blazing enthusiast throughout the British Empire is tolerated in the full enjoyment of every peculiarity of his sect, what have the sons of the Church in America done, that they are treated with such neglect, and are overlooked by Government ? Must not such a disregard of the Church here be a great discouragement to her sons ? Will it not prevent the growth of the Church, and thereby operate to the disadvantage of religion and loyalty ? These, may it please your Lordship, not to mention the burthens we feel, are the evils we fear, should our request be denied. Should our application be judged unreasonable, we doubt not it will be remembered that necessity has no law. We believe Episcopacy to be of divine origin. We judge an American Episcopate to be essential, at least to the well being of religion here. We therefore think it our duty to exert ourselves in every proper way, to bring it into effect : and as we know of no way more harmless, nor any more likely to insure success than importunate prayer to our God, to our King, and to our superiours, we believe it our duty to pray without ceasing, and hope our request will be answered in due time, if we faint not. We beg leave to acquaint your Lordship, that the petition to his Majesty is to be presented by the Archbishop of Canterbury, whom we have requested to support the prayer of it ; also the Archbishop of York, the Board of trade and plantations, Lord Hillsborough, Lord North, the Bishop of Oxford, and the Bishop of Litchfield and Coventry. That your Lordship may long continue a blessing to Great Britain and her Colonies, is the earnest prayer of,

May it please your Lordship, your Lordships' most

dutiful Sons, the Clergy of Connecticut.

JEREMIAH LEAMING, *Secretary, signed by order.*





[*Rev. Mr. Dibblee and others to the Secretary.*]

*Stratford, Connecticut, N. England, Jan. 24th, 1772.*

Rev. Sir :

We think it our duty early to advise the venerable Society of the death of two of our brethren :

The Rev. Mr. Palmer, the Society's Missionary at Litchfield, after a long and painful illness, with great composure departed this life the first of November last, was decently interred the Sunday following, and a good funeral sermon preached by the Rev. Mr. Scovil. His death is greatly lamented in his cure, and severely felt by his family, Mrs. Palmer and her children, who are left under unhappy circumstances. She hopes for the charitable notice of the Society, as Mr. Palmer approved himself faithful and attentive to the duties of his office.

The learned, pious and most benevolent Dr. Johnson, of Stratford, full of years, faith and charity, fell asleep in the Lord the 6th inst.; with great respect to his memory, was interred the 9th, a funeral sermon preached, to good acceptance, by the worthy Mr. Leaming. The good people at Stratford will think themselves happy if it may please the Society, in their great charity, to appoint the Rev. Mr. Kneeland, late assistant to the good Dr. Johnson, their Missionary, with the continuance of their former salary. Mr. Kneeland, by his prudent conduct and diligent attention to duty, during the Doctor's declining state, was not only highly esteemed by him, but most acceptable to the parish ; and we think him the fittest person to supply that vacancy, to do honour to the Church, support its credit and revive the cause of true religion, after so worthy and celebrated a predecessor ; and without the continuance of the Society's wonted charity, we apprehend he and his family cannot be supported in proper character.

With our duty to the venerable Board, and great respect to yourself, we are Rev. Sir, your most humble Servants and affectionate Brethren,

JOSEPH LAMSON,	} <i>A Committee appointed by the Convention to recommend candidates, and the supply of vacant parishes.</i>
EBEN. DIBBLEE,	
JEREM' H LEAMING,	
BELA HUBBARD,	

[*The Churchwardens, &c., of Stratford, to the Secretary.*]

*Stratford, in Connecticut, Jan. 13th, 1772.*

We, the Wardens and Vestrymen of Christ Church in Stratford, think it our duty to acquaint the venerable Society with the death of our most worthy Pastor, the Rev. and venerable Dr. Johnson, who, on the 6th inst., resigned his breath, with all the calmness and resignation of a primitive saint. Our loss, though irreparable, is in some measure made up to us, for the present, by the ministry of the Rev. Mr. Kneeland, who for two years past has assisted the Rev. Doctor, to the great satisfaction of the people, and it is our unanimous and earnest desire, that he may succeed him in the ministry. We are almost deterred by modesty from acquainting the venerable Society with our true situation. The number of professors of the Church of England here is greater now than it has been in any former period ; but their ability to support a minister, less than it was fifteen years ago, owing to the decay of trade, death, and failure of several of our principal members. There is also something very singular in the situation of this parish : it is bounded West by the Rev. Mr. Lamson's cure, which extends within three miles of our Church ; on the North by the Rev. Mr. Newton's, which extends within five miles of said Church ; on the East by Stratford River, but one mile from the Church ; and on the South by the sea, which is two miles from the Church, but habitable only one mile. As we are thus straightened in our limits, we can hope for no increase of wealth but from trade, which, from several circumstances, has much declined of late. In this situation we view the decline of this Church as inevitable, unless the venerable Society will be pleased to appoint the Rev. Mr. Kneeland to be our Missionary, together with such a salary as will enable him, with what we can give, to subsist comfortably among us ; and we humbly think he cannot do that with less than his predecessors have done ; more especially as the price of provisions and all the other necessities of life, is much increased within a few years past, so that even with the venerable Society's bounty, we have seen to our grief, that it was not in our power to support our minister so well as we could wish to see him live. As Stratford is situate upon the great road from Boston to New York, he must inevitably be at a





greater expense than any Missionary in the interior towns ; so that from the decline of trade, the death and failure of several of our principal members, from the increasing price of the necessaries of life, the scarcity of money, and the extraordinary expense a Missionary must here be at, we may truly say we have not needed the assistance of the venerable Society more for fifteen years past than we do at present. Should trade revive among us, we trust we shall be able to do more for our minister ; but till that favourable period shall arrive, we must beg leave still to rely upon the charity of the venerable Society. We are now endeavouring to raise money to enlarge the Glebe, but for the reasons before mentioned, fear we shall meet with but little success : however, our best endeavours shall not be wanting to complete the same.

This Church is justly considered as the parent Church of this Colony, and without the protection of the venerable Society, the interest of true religion here will be in great danger of declining. We beg and hope, therefore, the venerable Society will pardon our importunity, to which we are excited only by necessity.

We are, with the warmest gratitude for all the favours we have already received, and with the greatest respect and esteem, the venerable Society's most affectionate, most obliged, and very obedient, humble Servants,

JOSEPH CLARKE,      { *Churchwardens and*  
NATHANIEL LAMSON, } *several others.*

[*Rev. Mr. Andrews to the Secretary—Extract.*]

Very Rev. Sir :

The poor people in Pownall and Hoosack (two towns which are contiguous, though one is in Massachusetts and the other in New York Province) have repeatedly desired me to solicit for them, the venerable Society's charitable notice. These towns are largely settled ; the people of course poor, and under a necessity of contending with many difficulties. It is some years since I visited them ; but am credibly informed by the inhabitants, that there are 60 families, or more, that are professors of our Church, in both these towns. They constantly attend public

worship : prayers and sermons are read to them every Sunday, by laymen, with all the decency that can consist with their poor circumstances : but in both towns they have not more than five or six service-books. They therefore humbly beg the venerable Society to grant them some relief, by sending them a few sermon-books, and such a number of Common Prayer Books, and other small tracts, as may consist with their wisdom and goodness.

There is a great want of service-books, and other small, pious tracts, in my own Mission ; but the wants of their poor people are so much more pressing, that I think it my duty first and principally to solicit the Society's charity for them : asking this further favour, that if they should grant this request, they will give me liberty to distribute some small proportion of their bounty amongst the poor of my own cure. —

[*The Rev. Mr. Hubbard to the Secretary—Extract.*]

*New Haven, April 4th, 1772.*

Very Rev. Sir :

I am pleased and happy in my situation : kindly treated and respected by my own people and the dissenters, in this growing and populous town, many of whom occasionally attend our service on Sundays ; and the Church is generally crowded on the principal festivals : and I have the happiness to see the greatest unanimity reigning amongst us and the denominations with whom we live. My congregation, in something less than five years, has increased one-third in number. The souls, white and black, belonging to the Church in New Haven, are 503 ; and in my Church at West Haven, there are 220. —



